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WITH MAPS.

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MANDI.

The maps noted below will be found useful for reference:—

I.—SURVEY DEPARTMENT MAPS—

1. Punjab Standard Sheets. Scale 4″=1 mile. Nos. 285 S.W. 2, 4, S.E. 1, 2, 3, 4; 286 N.W. 2, 4, N.E. 1, 2, 3, 4, S.W. 2, 4, S.E. 1, 2, 3, 4 ; 287 N.W. 2, N.E. 1, 2, 3, 4, S.E. 1, 2, 3, 4; 307 S.W. 3; 308 N.W. 1, 3, S.W. 1, 2, 3, 4; 309 N.W. 1, 2, 3, 4, N.E. 1, 3, S.W 1, 2, 3, 4, S.E. 1, 3; 310 N.W. 1, 2, 3, 4, N.E. 1, 2.

2. Punjab Standard Sheet. Scale 2″=1 mile. Nos. 285 S.W., *S.E.*; *286 N.W., N.E.*, S.W., S.E.; 287 N.W., N.E., S.E.; 307 S.W.; 308 N.W., S.W., S.E.; 309 N.W., N.E., S.W., S.C.; 310 N. W., N. E.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A

Physical Aspects.

Boundaries and general configuration.

The State of Mandi, area some 1,200 square miles, lies on the upper reaches of the Beás between 31° 23′ and 32° 4′ N. and 76° 40′ and 77° 22′ E. It is bordered on the north by the Chhota Bangáhal Pargana of the Pálampur Tahsil of the Kángra District: on the east by the Kulu Valley or Kulu Proper, the Bhalán, Bunga and Plách Kothis of Kulu Tahsil and by the Saráj Tahsil of Kulu, on the south by the State of Ṣuket, and on the west by the State of Biláspur and the Hamírpur and Pálampur Tahsils of Kángra. The eastern boundary is formed by the ridge of the Nargu Dhár as far as Bajaura, then by the Beás and Tirthan rivers to Manglaur, from which it runs almost due south to a point 5 miles south of the Jalauri Range when it follows the Bisna stream to the State of Suket. Its extreme length from Baijnáth on the north-west to the south-eastern corner on the Bisna is about 54 miles, and its breadth from the Dulchi Pass near Bajaura in Kulu to the Biláspur border is some 33 miles.

Natural divisions.

The Beás, which enters Mandi territory about the middle of the eastern border and leaves it a few miles north of the centre of its western boundary divides the State into two unequal portions of which the northern is the smaller. This part is again trisected by two great parallel ranges running north-west by south-east of which the eastern and higher called the Ghoghar-ki-Dhár is continued across the Beás and extends down into the south-western corner of the State. The south-eastern corner is formed by the western end of the great Jalauri Range, which throws out three main spurs from its northern slopes and forms the tract known as Mandi-Saráj.

The main ranges.

Of the ranges the most important is the Ghoghar-ki-Dhár which enters the State at Harabágh at the centre of its northern border. It is a continuation of the great range which forms the western limit of Chhota Bangáhal. It is fertile and well-wooded, abounds in game and is famous for its honey. It also contains the salt quarries of Guma and Drang and slate is obtained in many places. The Nargu Range, which has an elevation of from 9,000 to 12,000 feet, is also well-wooded with pine, deodar, walnut, chestnut and box, and contains iron-mines which would be of great value were they more accessible.

The Beás.

Almost the whole area of the State drains into the river Beás. It enters Mandi territory at the village of Larji where it is joined by the Sainj and Tirthan streams. Thence it flows westward with several sharp windings until it reaches the town of Mandi, the capital, which is situated on its left bank almost in the centre of the State. From the city the river after a northern course of a few miles again turns westward and leaves the State below Sandhol.

CHAP. I, A — Physcal Aspects. Tributaries. North bank.

Its principal tributaries on the north bank are the Ul, Luni and Rena: and on the south bank the Hansa, Tirthan, Janjheli, Jiuni, Suketi, Ranodi, Son and Bákhar.

Rising in the snowy ranges of Bara Bangáhal the Ul drains the valley between the Nargu and Ghoghar-ki-Dhár and after a southerly course of some forty miles through the Chohár Waziri and the Drang iláqa falls into the Beás, 3 miles above the town of Mandi. As it runs in a deep gorge, between steep high banks its waters cannot be used for irrigation. The Luni rises on the western slopes of the Ghoghar-ki-Dhár, near Urla, and flowing southward for about 10 miles falls into the Beás a mile above the Rena. The Rena has its sources in the numerous streams which descend from Chhota Bangáhal and drains the valley which lies between the Ghoghar-ki-Dhár and its parallel range to the west, running southward in the State for about 10 miles through the Bangáhal and Ner Waziris.

South bank.

The southern tributaries are more numerous. To the extreme east of the State the Hansa (or Bah) forms the boundary between Mandí and Plách for some 8 miles, until it joins the Tirthan at Manglaur. Thence the united streams flow northwards, still forming the boundary of the State for another 6 miles, and fall into the Beás where it turns sharply eastwards at Larji. The Jhanjheli rising in the Mangru Range runs through Mandi-Saráj and Pindoh for 20 miles to meet the Beás at Bákhal. Rising in the hills of Kamru Nág in the Náchan iláqa the Jiuni irrigates some 800 ghumaons there and in the Pindoh Wazíri, and joins the Beás a few miles above Mandi town. The Suketi or Suket Khad enters the State from Suket territory and becomes after its junction with the Ratti and Kansa streams a considerable volume of water. It then flows north until it falls into the Beás close to the town of Mandi. The Ranodi rising in the Rúpru Hill irrigates some 150 ghumaons in the Tungal Wazíri and after a northern course of about 11 miles falls into the Beás at Báhú. The Son or Seon Khad (so called because gold is found in very small quantities in its bed) rises in the Saráka-Ghatta hill and running northward for some 15 miles enters the Beás at the Kanda ferry. It irrigates the Wazíris of Kamláh and Anantpur The Bákkar Khad rises in the Dewiwah hills and flowing northward forms the boundary between the State and the Tahsil of Hamírpur, until it joins the Beás at Sandhol. There is a proverb about this stream :—

Bakkar Khad sab hí khaddán dí Rání,
Heonda dhúp na teondí pání,
Barsáti kíhán jind bachání.

"The Bakkar is the queen of all the streams. There is no sun in winter nor water in summer, and in the rains how can one save one's life?"

CHAP. I, A.
Physical Aspects.

The Sikandar Range.

The Sikandar Range rises from the boundary of the Suket, Biláspur and Mandi States and runs northward for 50 miles being broken through by the river Beás two marches north of Mandi town. On its eastern slope some 3 miles from the Suket border is the temple of Murari Devi. A mile from the temple is the fort of Bair-kot and another mile beyond the fort is a "galu" or pass on the old road leading to Hoshiárpur. South-west of the pass there is a "pakka baoli" or tank with a spring sending forth water sufficient to quench the thirst of many hundreds. Tradition relates that about 375 years before Akbar's reign, Sikandar Lodhi marching to the conquest of Kángra arrived at this spring, and near it and close to the temple of Murári Devi he founded a cantonment which remained in existence for some time. Since then the range has been known as Sikandar Dhár. No monument, save (it is said) the ruins of a tomb near by, remains to mark the site. The correctness of this derivation, however, is disputed.

Story tells that in the tank south of the pass a stone bore the following inscription :—Sikandar dhár ná urár ná pár, "the hill of Sikandar is not on this side nor on that." The meaning of these words was not known, but was supposed to indicate hidden treasure. About 22 or 23 years ago a potter of Hoshiárpur came to these hills to sell merchandise. On his way back he halted for the night at a place west of the pass, and near the spring. While driving a peg to tether his mules he heard a hollow sound and accordingly pitched his tent over the spot. During the night he dug the place and is supposed to have found a hidden treasure, which he loaded on his animals and carried home. It is also said that cultivators in the neighbourhood, while reclaiming land above the spring, have found pieces of swords and some square rupees.

There is also a kotha of pakka masonry near this pass, which is called a gurdwárá of the Sikhs, because Gurú Gobind Singh used to halt there whenever he set forth to pillage.

Heights.

The following list gives the heights in feet above the sea of some important places and peaks in the Mandi State :—

Aiju Fort (highest part of the building)	4,967	Cheru (in Náchan)	10,134
Marúri Dhár in Bangáhal ...	4,278	Dabkar (in Pindoh)	6,150
Chabutra Halti Bangáhal on high road	3,853	Jiula do.	5,929
Karanpur do. do. ...	6,075	Joker do.	5,290
Sui Dhár in Ner	8,950	Sarogi (in Hat Garh)	5,000
Langot Dhár (above Guma) ...	7,522	Miroee	3,500
Guma village (above salt mines)	5,193	Kaunwál Dhár (in Pichhit) ...	4,106
Bunga Dhár in Chohár	6,526	Shyámá Káli Temple (in Mandi town)	3,000
Badwáni...	6,700	Naina Devi (in Bagre)	6,350
Jhatingri	6,610	Siah Dhár do.	6,173
Phutakal (above Drang) ...	7,184	Sikandra Dhár	6,000
Jangartilla (west of Bhubu-ki-Jot)	11,522	Marwáh Devi	6,669
Jaon Dhár do. do. ...	9,938	Morári Devi (in Hátli)	6,149
Gatiar	9,651	Kamlah Fort	4,477
Chyira Dhár (in Náchan) ...	10,263	Galma	3,004
Shikári Devi ...	11.060	Bhámla	3,308

CHAP. I, A.
Physical Aspects.

GEOLOGY.

Geology.

On the geology of the country Mr. H. H. Hayden writes:—

"The State lies partly on rocks belonging to the central Himalayan zone of unknown age and partly on tertiary shales and sandstones. The rocks of the central zone consist of slates, conglomerates and limestones, which have been referred to the *infra*-Blaini and Blaini and Krol groups of the Simla area. The sandstones and shales of the Sub-Himalayan zone belong to the Sirmúr series of lower tertiary age and to the Siwálik series (upper tertiary). The most important mineral of the State is rock salt. The age of the salt is quite uncertain: but it appears to be connected with the tertiary beds.[1]

FLORA.

Flora.

A list of fruit and forest trees will be found in Chapter II, Section C. As in the hills generally, medicinal plants are common and form a valuable source of income to the people. They are of the ordinary hill kinds, *e. g.*, violets (*banafsha*):

amla (Phyllanthus Emblia, Brandis, p. 454):
ajwain (Figus, linum ajowan, Stewart, p. 107):
chirreta or gentian (Agalhotes sp , Stewart, p. 147):
saunf, fennel (Fæniculum vulgare, Stewart, p. 107):
hard (Terminalia chebula):
bahera (Terminalia bellerica, Brandis, p. 222):
jhao (Tamarix gallica, Brandis, p. 20):
karu (Albizzia procera, Brandis, p. 175):
kakkarsingi (P. integerrima, Brandis, p. 122):
pit-pápra (Fumaria parvifolia, Stewart, p. 11):
gulaj (Tinospora cordifolia, Stewart, p. 6):
Brahni, elm (Ulmus campestris, Brandis, p. 433):
bhangra, mistletoe (Viscum album, Brandis, p. 392):
jal bhangra (The trailing lalipta):
mohra, aconite (A. ferox, Stewart, p. 1):
amaltás or Indian Laburnum (Cassia Fistula, Brandis, p. 164):
bilgiri (Acgte maruntos, Stewart, p. 28):
Kashmirí patha or Kashmiri tobacco:
chokri, rhubarb (Polygonum sp. Stewart, p. 186):
mehdi, henna (Lawsonia atba):
sonthi, ginger;
bannha (titex tegundo, Stewart, p. 166):
basúti (Adhatoda rasica, Stewart, p. 164):
bárin (Acorus catamus, or Sweet Ledge, Stewart, p. 236):

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[1] *See* Medlicott: On the Sub-Himalayan Range between the Ganges and Ravi Mem. G. S. I., III, pt. 2.

CHAP. I. A.
Physical Aspects.

As regards the *bánnha*, *bárin*, and *basúti* there is a proverb, *jis mulk men bannha basúti bárin, us mulk men ádmi kyun márin*, 'how should a man die in a country where these three are found?" The *nágdún* (Staplylaco Emodi, Stewart, p. 40) is found at high elevations where snow falls. Its twigs are kept in the house to drive away snakes.

FAUNA.

The forests of Mandi abound with game. Of the larger animals the leopard, black beår, hyæna and various kinds of deer are common. Leopards are very destructive to the flocks of sheep and goats which pasture on the hill-sides, and have been known to attack men. Jackals, foxes and wild pigs are met with in the lower ranges. The common hill monkey and langurs are found in Kamlah, musk deer in Saráj and Chohár, barking deer (kakkar) and gural generally throughout the State. Duck, geese and snipe are shot on the banks of the Beás, jungle fowl and quail in the lower valleys, and various kinds of pheasants in the higher hills. Snakes are not unknown in the rainy season. Locusts are seldom seen and very rarely in large numbers, though they visited Mandi in 1889 and 1890.

The river Beás and the Suket, Ratti and Rena streams contain many fish. They are usually caught by means of nets, but occasionally with hook and line. It is estimated that about 300 persons are engaged in and supported by river industries. Of these, half are boatmen and men who work the daráis or inflated skins, and half are Niáryás who are employed in searching for gold in sandy beds of streams. They all supplement their larder and their income by catching fish.

CLIMATE AND RAINFALL.

Rainfall.

The monsoon generally breaks about the third week in June, and heavy rain continues on and off throughout July and August, often for several days together. The winter rains which fall in December and January are also very severe. Snow falls on the higher hills, at times descending as low as the town of Mandi. The crops in both harvests depend largely on a good winter rainfall for the melting snows provide the copious streams of water required to sow and plough the rice fields. The rainfall is exceptionally heavy on the upper ranges of the Nargu and Ghoghar-ki-Dhár hills.

Climate.

The difference in elevation throughout the State gives it a very varied climate. Except in the capital which is surrounded by hills, and in the western districts which are not more than 2,000 feet above sea-level, the heat is seldom excessive.

CHAP. I, B.
History.
Climate.

The most unhealthy time of the year is the latter part of autumn when the inundated soil is drying. In the lower valleys malaria is common and in August and September intermittent and bilious fevers and bowel complaints are very prevalent. In winter the climate of Mandi town and the Ballh valley is far too cold for weak constitutions. In the mornings from the middle of December to the end of January, a white fog, very dense and cold, rises from the Beás and Suket rivers, lasting far into the day. Cases of pneumonia are frequent in these months. Diarrhœa and enlargement of the spleen are somewhat common diseases, and the people are generally weak and pallid.

Saráj, Náchan, Chohár and Sanor, being on a higher level, are free from malaria and the inhabitants of these parts show great aversion from venturing down to the lower valleys during the fever season. They have a common belief that the smell of the ripening dhán or "paddy" crops produces fever.

The climate of the country bordering on Hamírpur Tahsil is comparatively healthy and the people of Hatli, Anantpur, Kamláh and Sandhol are above the average height, strong and hard-working.

Section B.—History.

A complete history of Mandi from about 1200 A. D. to 1870 A. D. is to be found in Griffin's "The Rájás of the Punjab" This chapter is practically a resume of Griffin's account (with a few corrections and extra notes) to which is added a description of the administration of the State from 1870 to 1905.

The gross annual revenue of the State amounts to nearly Rs. 4,50,000. The ruling family in Mandi is Rájpút of the Chandra Bansi tribe and is known as Mandial. "Sen" is the name borne by the reigning Chief, the younger members of the family are called "Singh."

Rája Súr Sen, the common ancestor of the ruling houses of Mandi and Suket, belonged to the ancient Gaur dynasty which succeeded the Páls in Bengal about the middle of the tenth century.(1) The most eminent ruler of the Sena dynasty was Lakshman Sen. He is said to have extended his conquests to Kanauj, Nepál and Orissa and to have founded Gaur in Málda, which he himself called Lakhnauti after his own name. One of

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(1) In the Encyclopædia Britannica the eleventh century is given but Lethbridge mentions a Sena king named Adisura who reigned in 964 A. D. Lethbridge is probably correct as the Senás reigned for about two centuries before they were conquered by the Slave kings.

his descendants, Ballala Sen chose Nadiya (near the junction of the Bhagirathi and Jalangi rivers) as a place of residence. Súr Sen, the last Sena ruler of Bengal, was driven out of Nadiya by Bakhtiár Khilji, a general of the Slave king Kutb-ud-din, about 1198-99, and died in exile at Allahabád. His son Rúp Sen left Allahabád at his father's death, and went to reside at Rupar in the Ambála District. Their old enemies however were still unsatisfied and in 1210 marched to the assault of Rúpar. In the ensuing struggle Rúp Sen lost his life and his sons were compelled to flee to the hills for refuge. Here they established themselves, Bir Sen becoming ruler of Suket, Gur Sen of Keonthal and Hanúr Sen of the Kishtwár country.

About 1330 A. D. in the time of Sáhu Sen, the eighth ruler of Suket from Bír Sen, a younger brother named Bahú Sen quarreled with the Rája and left Suket to reside in Manglaur, Kulu. His descendants lived there for eleven generations until Karanchan Sen, then head of the family, was killed fighting with the Kulu Rája. His Ráni, a daughter of the Chief of Seokot in Mandi, although pregant, was forced to take flight. She lost her way in the dense oak forest ; and night coming on, fell exhausted beneath a "bán" tree where to her a son was born named Bán or Báno. The Rána of Seokot having no male heirs recognized his daughter's son as his successor, and on the death of his grandfather, the boy Bán Sen became Chief of Seokot. He enlarged his inheritance and built himself a new residence at Bhiúli, four miles above the present town of Mandi. Afterwards his son, Kalián Sen, bought Batauhli across the river from Mandi and there constructed a palace, the ruins of which may still be seen. Very little of the history of the State is known until we come to Ajbar Sen, 19th in descent from Bahú Sen, who, in 1527, founded the town of Mandi. Chatar Sen, his son, succeeded in 1534. Then come Sahib Sen and Narayan Sen who vigorously extended the boundaries of the Ráj, followed by Keshab Sen and Hari Sen of whom little is known beyond their names.

The following are the names of the first 24 Chiefs of Mandi :—

(1) Bahú Sen.	(13) Kakián Sen.
(2) Nún Sen.	(14) Híra Sen.
(3) Nirhabat Sen.	(15) Dharitri Sen.
(4) Kahabat Sen.	(16) Narendar Sen.
(5) Suhawan Sen.	(17) Harjai Sen.
(6) Bír Sen.	(18) Diláwar Sen.
(7) Samodar Sen.	(19) Ajbar Sen.
(8) Keshab Sen.	(20) Chhatar Sen.
(9) Mangal Sen.	(21) Sahib Sen.
(10) Jai Sen.	(22) Narayan Sen.
(11) Kanchan Sen.	(23) Keshab Sen.
(12) Bán Sen.	(24) Nari Sen.

CHAP. I, B.
History.

The following genealogical table shows the descent from Rája Hari Sen of Rája Bhawáni Sen, the present ruling Chief :—

- HARI SEN, *d.* 1623.
  - Raja Suraj Sen, *d.* 1658.
  - Raja Shiam Sen, *d.* 1673.
    - Gur Sen, *d.* 1686.
      - Sidh Sen, *d.* 1758.
        - Jowála Sen, *d.* 1758 approximately.
          - Shamsher Sen, *d.* 1782.
            - Surma Sen.
              - Isri Sen, *d.* 1826.
                - Balbir Sen (illegitimate), *d.* 1851.
                  - Bejai Sen, *d.* 1902.
                    - Raja Bhawáni Sen (present chief).
                  - Pradhan Singh (illegitimate).
                  - Mán Singh (illegitimate).
                    - Kishen Singh (illegitimate).
                - Ratan Singh, (illegitimate).
                  - Prem Singh illegitimate.
                - Kapúr Singh (illegitimate).
                  - Kanh Singh.
                    - Phunnu.
                    - Thholu illegitimate.
                - Bhág Singh (illegitimate).
              - Zálim Sen.
                - Raghunath Singh (illegitimate).
                  - Ganga Singh.
                    - Prákram Singh.
          - Dhur Jatiya.
            - Kalesar.
              - Tegha Singh.
                - Bhúp Singh.
                  - Bichitar Singh.
                - Kanh Singh.
                  - Autár Singh.
                - Sher Singh.
              - Dedar Singh.
      - Mának Chand.
      - Jippu (illegitimate).
    - Dán Chand.

Suraj Sen, 1623—58.

From Rája Suraj Sen's succession in 1623 the events of Mandi history are related in greater detail. Suraj Sen was an ambitious Chief and sought to extend his territories at the expense of his neighbours. An attack on the Rája of Bhangál led to a coalition between the latter and his brother-in-law, Rája Mán Singh of Kulu. Suraj Sen was defeated by their combined forces and the boundaries of Mandi fixed at the villages of Bir and Aiju. Later Suraj Sen again invaded Kulu and again suffered defeat. The Kulu troops overran Mandi and seized the Salt Mines of Guma and Drang which provided the greater portion of Mandi revenue. Suraj Sen was compelled to sue for peace and had to pay all the expenses of the war, the boundary remaining as previously fixed. With the Goleria Rája he was equally unsuccessful and the Kángra troops on two occasions sacked his capital.

Suraj Sen built the celebrated hill fort of Kamla in 1625 and also the palace in Mandi known as Damdama. He is said to have introduced a system of fixed revenue assessments of grain and cash, but no details are known.

CHAP. I, B.

History.

Shiám Sen, 1658–73.

As Suraj Sen's 18 sons had all died during his lifetime, he despaired of an heir and caused a silver image to be made which he called Madho Rao and to which he assigned his kingdom (1638 A. D.). His brother Shiám Sen who succeeded him and reigned for 15 years, is best known by the temple of Shiáma Káli which he built in Mandi. On an invasion of Kahlúr by the Mughals Shiám Sen went to the assistance of Tára Chand and appears to have been successful for land known as "barto" was granted afterwards in *muáfi* to those who took part in the campaign.

Sidh Sen, 1686–1758.

Gur Sen died in 1686 and was succeeded by Sidh Sen who was a great warrior, and added large territories to his State at the expense of Suket, Bhangál and Kulu. He treacherously murdered his father-in-law Rája Pirthi Pál of Bhangál when on a visit to Mandi. The head of the unfortunate Rája is said to be under a pillar or pedestal in the centre of the tank constructed by Sidh Sen in front of his palace. The pillar at the top has space for a lamp which is still lighted every evening.

Towards the end of the 17th century Govind Singh, the tenth Sikh Guru, visited Mandi where the Rája entertained him hospitably. The Guru's promise however—

Mandi ko jab lutenge
Asmáni gole chhútenge

has never been fulfilled.

During this reign Jippu, an illegimate brother of the previous Rája, acted as Wazír of the State. He was obviously a man of considerable ability as he inaugurated the revenue system still in force, and framed rules limiting the expenditure on betrothals and weddings. He further introduced a system of state loans, whereby a man could borrow grain from the State stores, the grain being repaid at the next harvest plus sawái, *i.e.*, $\frac{1}{4}$th the amount borrowed. Failing repayment a fresh bond was written every fourth year in which the principal was doubled. One paisa per rupee per mensem (nearly 20 per cent.) was charged as interest on cash loans. During this period the land revenue was paid chiefly in kind. If the fixed cash revenue demand could not be paid in silver, the current copper coins were received but with an addition of three takkas, *i.e.*, $1\frac{1}{2}$ annas per rupee. Jippu remained as Chief Minister till his death when Dhur Jattiya the Rájá's brother appears to have become influential.

Jowala Sen.

The Mandi chronicles relate that Jowála Sen reigned three years. This appears to be a mistake. Griffin notes that he died in 1758. It appears however that he really died about 1752 or six years before his father.

CHAP. I, B.

History.

Shamser Sen, 1758—82.

Judging from the stories related in a Tánkri history of Mandi, Shamser Sen must have been of weak intellect, capricious and cruel. During his reign the Mughals invaded the Kamla district but retired without doing much damage, the fort proving too strong for them to attack.

Surma Sen, 1782—89.

Griffin does not refer to this Rája although vernacular records speak highly of him. He was apparently a headstrong man with a violent temper. The result was that the Mians (his relations) and the officials had a healthy fear of him and, as the chronicles naively remark, "in his reign all Mians were powerless and the State prospered." Has these pregnant words been laid to heart by his successors the State would have been saved much trouble. Bairagi Ram, Brahman, was his Wazír. It is interesting to note that Surma Sen paid yearly tribute to the Mughal Emperor, *viz.*, Rs. 500 cash, a musk deer, a yak-tail, a pony and a hawk.

Isri Sen, 1789—1826.

During the minority of Isri Sen, who was only five years old at his father's death, the fortunes of the State were reduced to their lowest ebb. About 1792, Rája Sansár Chand of Kángra seized an opportunity to invade Mandi and plunder the town. Isri Sen was captured and carried off to Kángra. The rich district of Hatli was handed over to Suket, Chohár allotted to Kulu, and Anantpur kept by the victor himself, while the State thus impoverished, was ordered to pay an annual tribute of a lakh of rupees. In 1805, Sansár Chand pursuing his victorious career turned to the conquest of Kahlúr. Its Rája invoked the aid of the Gurkhas who had already overrun the country from the Gogra to the Satlaj. In May 1806, the allies defeated the Katoch Rája at Mahal Mori, released Isri Sen and, on submission to the Gurkha Amar Singh Thapa, restored him to his kingdom The result however was to bring about the interference of a far more powerful and dangerous enemy, for Rája Sansár Chand, reduced to extremities, besought the assistance of the Sikhs. In August 1809, after a protracted struggle, the army sent by Ranjít Singh defeated the Gurkhas and compelled them to abandon all their conquests on this side of the Satlaj. Sardar Desa Singh Majithia occupied Kángra Fort on behalf of Ranjít Singh, and was appointed Názim or Superintendent of all the Hill States including Mandi. Rája Isri Sen recovered his lost districts but was compelled to pay a yearly tribute of Rs. 30,000. This sum was raised to one lakh in 1815 but again reduced by judicious bribery to Rs. 50,000 in 1816 or 1817.

Zálim Sen, 1826—39.

On the death of Isri Sen without legitimate male heirs, his brother Zálim Sen, who had perpetually intrigued against him, succeeded to the throne. He paid a lakh of rupees as succession duty to Lahore, and annual tribute of Rs. 75,000. Some years before his death he made over the administration of the State to his nephew Balbír Sen who was not only illegitimate but also one of the younger sons of the late Rája. The Lahore Court was only

induced by the payment of a very large sum by Zálim Sen to recognise Balbír Sen as the successor to the Mandi Gaddi.

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History.

Balbir Sen, 1839—51.

In June 1839 Máharájá Ranjít Singh died. The troops of the Khalsa were dangerous to their masters when not kept in active employment, and accordingly, though Mandi had not in anyway offended, the reduction of the State was determined on. The Sikhs led by General Ventura occupied Mandi and captured the Kamla Fort after a poor resistance. Balbír Sen, taken prisoner during the campaign, was sent to Amritsar from whence, on his release in 1841, he returned to find Ghulám Mohi-ud-din, the Sikh Governor, real ruler in his State.

The tyranny of the Sikhs was intolerable and in 1845, before the beginning of the Sikh War, Balbír Sen had opened negotiations with the British Government. After the Khalsa was crushed at Sobraon, the allegiance of Mandi was formally offered to and accepted by the British Government (24th October 1846). The following is a translation of the sanad given on that date by the Governor-General.

Whereas, by the treaty concluded between the British and Sikh Governments, on the 19th March 1846, the hill country has come into the possession of the Honourable Company, and whereas Rája Balbír Sen, Chief of Mandi, the highly dignified, evinced his sincere attachment and devotion to the British Government: the State of Mandi, comprised within the same boundaries as at the commencement of the British occupation, together with full administrative powers within the same, is now granted by the British Government to him and the heirs male of his body by his Ráni from generation to generation. On failure of such heirs, any other male heir who may be proved to the British Government to be next of kin to the Rája shall obtain the above State with administrative powers.

Be it known to the Rája that the British Government shall be at liberty to remove any one from the Gaddi of Mandi who may prove to be of worthless character and incapable of properly conducting the administration of his State, and to appoint such other nearest heir of the Rája to succeed him as may be capable of the administration of the State and entitled to succeed. The Rája or any one as above described who may succeed him, shall abide by the following terms entered in this sanad, *viz.* :

1. The Raja shall pay annually into the treasury of Simla and Subathu one lakh of Company's rupees as nazrana by two instalments, the first instalment on the 1st June and the second instalment on 1st November.

2. He shall not levy tolls and duties on goods imported and exported but shall consider it incumbent on him to protect bankers and traders within his State.

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3. He shall construct roads within his territory not less than 12 feet in width and keep them in repair.

4. He shall pull down and level the forts of Kamalgarh and Nantpur, and never atempt to rebuild them.

5. On the breaking out of disturbances, he shall, together with his troops and hill porters, whenever required, join the British army, and be ready to execute whatever orders may be issued to him by the British authorities and supply provisions according to his means.

6. He shall refer to the British Courts any dispute which may arise between him and any other Chief.

7. In regard to the duties on the iron and salt mines, etc., in the territory of Mandi, rules shall be laid down after consultation with the Superintendent of the Hill States, and these rules shall not be departed from.

8. The Rája shall not alienate any portion of the lands of the said territory without the knowledge and consent of the British Government, nor transfer it by way of mortgage.

9. He shall also put an end to the practice of slave dealing, satti, female infanticide, and the burning or drowning of lepers, which are opposed to British laws, that no one in future shall venture to revive them.

It behoves the Rája not to encroach beyond the boundaries of his State or the territory of any other chief, but to abide by the terms of this sanad, and to adopt such measures as may tend to the welfare of his people, the prosperity of his country, and the improvement of the soil, and ensure the administration of even-handed justice to the aggrieved, the restoration to the people of their just rights, and the security of the roads. He shall not subject his people to extortion, but keep them always contented. The subjects of the State of Mandi shall regard the Rája and his successors as above described to be the sole proprietor of that territory, and never refuse to pay him the revenue due by them, but remain obedient to him and act up to his just orders.

Bejai Sen, 1851—1902.

At the death of his father Bejai Sen was only four years of age. A Council of Regency was appointed, consisting of Wazir Gosáon, the all-powerful Prime Minister, Mián Bhág Singh and Prohit Shib Shankar. In two years however it was found necessary to re-organize the Council and almost the entire control of the administration, judicial and financial, was given to Wazir Gosáon. This arrangement worked well for some years and the State greatly benefited.

But the training of the Rája had been almost entirely neglected. Griffin says, "Not only was the education of the Rája neglected, but both the Prohit (Shib Shankar) and Wazir Gosáon

winked at, even if they did not encourage excesses which seriously injured the constitution of the young prince.

In 1861 the Prohit was banished to Kángra and the Wazir fined Rs. 2,000.

In 1863 Mr. Clark, an Officer of the Educational Department, was appointed to superintend the Rájá's education.

When the Rája became of age and took charge of his State, the outlook was bright. Various works of utility were undertaken, including a road from Baijnáth to Kulu, dâk bungalows, a post office connected with the Government Postal Department, etc. Unfortunately the Rája proved to be of a weak vacillating disposition and was jealous of his strong Wazir. He was ruled by his zenana and by men who cared little for the State but much for their own profit.

The administration fell into the greatest confusion and the British Government found it necessary in 1870 to appoint Mr. E. Harrison, B. C. S., as Adviser to the Rája. This Officer put the State in such good order that, on his appointment to a higher post in 1872, administration progressed smoothly until 1879. In that year Colonel W. G. Davies, then Commissioner of Jullundur, with the assent of the Rája, drew up a scheme of administration under which a council of three members, Mián Mán Singh, Padha Jíwa Nand and Munshi Ganga Singh, was appointed. By the end of 1880, the system broke down, the Council was removed and Wazir Uttam Singh, dismissed in 1879, recalled.

Uttam Singh did good work until the year 1888 when he was attacked by paralysis. He died in October of that year.

The Tahsildar, Jowahar Mal, was appointed Wazir, but the hillmen showed signs of discontent, and the Rája early in 1889 asked for the assistance of a British official. Mr. H. J. Maynard of the Indian Civil Service was appointed Counsellor to the Rája, and during the year or so he was in Mandi, he effected great improvements.

He left at the end of March 1890, and at his suggestion the Rája engaged Mr. C. E. Fendall as Superintendent of Works to help in the forest administration especially, and to look after the roads, salt mines and begár labour generally. Appellate judicial work was also entrusted to him.

In June 1893, there was another disturbance among the Saráj hillmen, who were dissatisfied with Wazir Jowála Singh. The introduction of buffalo lymph for vaccination was seized upon as a pretext for showing open discontent, Jowála Singh was removed and Mián Udham Singh, a Rájpút, appointed. The period from 1894—1900 was an unlucky one for Mandi. Two sons were born to the Rája but died in childhood. The Rája was constantly ill and developed cataract in both eyes. He

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was therefore totally unable to look after his State, and unfortunately Udham Singh and Mr. Fendall did not work together. Both were removed in 1901 and Padha Jíwa Nand recalled from Jodhpore State where he was a Member of Council.

Bijai Sen died in December 1902 after long continued ill-health. Bhawáni Sen, in default of legitimate heirs, was recognized as his successor by the British Government and formally installed by the Lieutenant-Governor of the Punjab at Mandi in November 1903, while still a student at the Aitchison Chiefs' College, Lahore. The administration of the State was entrusted to Mr. T. Millar of the Indian Civil Service who remained in Mandi until October 1905 when the Raja was formerly invested with full powers by Mr. H. A. Anderson, C.S.I., Commissioner and Superintendent, Jullundur Division.

The late Rája was an orthodox Hindu and very conservative. He was generous to a fault and unscrupulous persons took full advantage of this. He was beloved by his subjects generally.

Notwithstanding the vicissitudes of the last 50 years, there have been many improvements made in the State.

1. In 1868 the Baijnáth-Kulu and Baijnáth-Mandi roads were constructed and dâk bungalows built.

2. In 1878 the Empress bridge over the Beás at Mandi was built at a cost of Rs. 1,00,000.

3. In 1881 the Sikandra-Mandi road, 25 miles long, was completed.

4. In 1883 the Mandi-Kulu read, about 81 miles long, was constructed.

5. In 1903 an excellent hospital was completed at Mandi and put under the charge of an Assistant Surgeon.

The Mandi State School, under a trained and experienced Head Master and supported by an adequate staff, promises to be popular.

Mandi is a leading Hill-state, standing 6th in order of precedence among the Punjab Chiefs. One lakh of rupees annually is paid as tribute to the British Government. The Rája is entitled to a salute of 11 guns and receives a return visit from the Viceroy.

The Military force of the state is—

Infantry Regulars	125
„ Irregulars	534
Cavalry „	25
Artillerymen	20
Guns	8

CHAP. I, C.

Population.

General characteristics.

Section C.--Population.

The hill-people are a good looking race. Their complexion is fair, but in stature they seldom exceed the middle height. The features of the higher classes are refined and well-formed. The Rájpúts are famous for good-looks. The agricultural classes are of a tawny colour and very simple in their habits. Submissive, shy and reserved, they resent abusive language, but mild words will turn them into slaves and they will do any service to please one. They are not hospitable to outsiders and usually dislike them, but are generally affectionate among themselves. They are very fond of the hills and their own country and will not undertake any enterprise, however profitable, if it obliges them to leave home. They have a bad opinion of the plains and of their people, where, according to their ideas, fever is common and thefts committed. They are very credulous and the stars are consulted for any public affair and every private undertaking. All misfortune or sickness is attributed to the malice of some local deity and *chelás* are consulted; who by whirling round, or by flogging themselves with chains, get into an exhausted state, and gasp out brief oracular answers. Magic and witchcraft and the existence of witches and sorcerers are firmly believed in. The hill-people believe in witchcraft and will point out witches who have destroyed children. If an epidemic disease or other misfortune befall a village, the *chela* or disciple is consulted, and he points out some woman as the witch. If the woman confesses, she is purified by the *chela*, the sacrifice of a goat being performed in the ceremony. But if she deny the accusation she will be tried by ordeal, that by water or hot iron being the principal forms in use.

Rájpúts are fond of field sports and frequently hunt the wild animals of the hills. Hillmen are generally cowardly and not as strong, industrious or enterprising as the *zamíndárs* of the plains. They are very fond of music and take great pleasure in going to fairs. The lower castes drink till they are tipsy. As a rule they are truthful and in the shrine of Deva will never lie if put on their oath. The most solemn of all oaths is the Rája ké drohi, and a person encroaching on another's field is often checked by it. Serious consequences are involved if an oath thus taken is not regarded, and punishment is demanded for this offence in addition to that for the offence originally committed. In Saráj men and women dance together forming a circle, drummers and musicians playing in the centre. The residents of the hills are very dirty in person, but hardy and able to carry great loads. They themselves work at carpentry, and can hew down trees into timber and carry it on their shoulders with the help of neighbours, to build their huts. They shear their sheep and make cloth. They are also road-makers and work as labourers on new roads. They need cash only to pay their revenue, and to earn this, work on the roads, or in the forests, or sell their sheep, wool, and potatoes. Those living on

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Population.
General characteristics.

the borders of Hamírpur are a more industrious people. Large numbers of the Rájpúts of Hâtli, Kamláh and Sandhol are in the military service of the British Government. The people of Anantpur are mostly employed in the service of the State. The Chautru peons of the Kotwáli belong to this *pargana* and the Dhartús of the Wazír's court are residents of Dhartain in the same *pargana*. The agricultural classes are intelligent, but withal very ignorant. Reading or writing is almost unknown, and with a few exceptions the masses are quite illiterate and extremely ignorant.

The residents of the town of Mandi are quick-witted but slothful and luxurious, fond of wearing good clothes, quarrelsome and jealous of their neighbours' riches. They pass their leisure hours in idle amusements, and those of them who are dismissed from any office under Government generally intrigue against the officials.

They are remarkable for their strict adherence to the ancient customs, and spend large sums on the occasion of births of children, marriages and deaths. This leads them to extravagance and poverty.

All the natives of the State love and respect their ruler. They consider their Rája a superhuman being and an incarnation of Vishnu. The people of the villages, whenever they pay a visit to the town, consider it incumbent on them to see the Rája riding on his *jhápán* for his morning or evening airing. Many are accustomed to say grace for the Rája after their daily food. *Khadhá pidá kíti chain, jug jug jíve Rája Bíje Sain.* 'We have taken our dinner and are in peace, long live Rája Bíje Sain.'

Litigation is increasing with the establishment of Law Courts. The natives of the town almost all marry their daughters in the town.

Density. *Table 6 of Part B.*

The State has a density of 154 persons to the square mile which is high for a hill country and exceeds that of the Kángra District (80) but falls behind that of Kángra Proper (200). It is 10th in respect of density on total area among all the Native States and 1st among the Hill States.

Towns and villages. *Table 7 of Part B.*

Excluding the town of Mandi (population 8,144), the State contains 146 villages or *garhs* and 943 hamlets or *chaks* as noted in the margin.

Nagar Mandi	...	210
Chhechhiot	...	196
Gopálpur	...	235
Harabágh	...	302
		943

The capital of Mandi has increased by 18 per cent. since 1891. The average population of the villages is 114 souls.

Of the total population 95 per cent. live in the villages.

Growth of population. *Table 6 of Part B.*

The figures in the margin show the population of the State according to the results of the Census of 1901 as well as those of the previous years.

Census year.		*Population.*
1881	...	147,017
1891	...	166,923
1901	...	174,045

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Population.

Growth of population.

There is thus shown to have taken place an increase of 19,906 or 13·8 per cent., between 1881 and 1891, and a further increase, between 1891 and 1901, of 7,122 or 4·2 per cent., giving a total increase between 1881 and 1901 of 27,028 or 18 per cent.

The cause of the enormous increase in the decade 1881-91 was that the Census of 1881 was taken on the date when the Rájá of Mandi had left the State with a large following for Suket to be married there and in 1891, previously to the enumeration, a considerable number of Suketis had come to Mandi in search of forest labour, and there was a great influx of immigrants from the District of Kángra.

Migration.

The following table shows the effect of migration on the population of the Mandi State according to the Census of 1901 :—

	Persons.	Males.	Females.
IMMIGRANTS.			
From within the Punjab and North-West Frontier Province.	7,578	4,169	3,409
From the rest of India	609	354	255
From the rest of Asia and other countries ...	217	129	88
Total immigrants ...	8,404	4,652	3,752
EMIGRANTS.			
To within the Punjab and North-West Frontier Province	9,878	4,350	5,528
To the rest of India	140	120	20
Total emigrants ...	10,018	4,470	5,548
Excess + or defect — of immigrants over emigrants	−1,614	+182	−1,769

The bulk of the immigration is from the Districts and States in India noted in the margin. There are also a few immigrants from Tibet as shown in the margin.

District or State or country.	No. of immigrants.	No. of males in 1,000 immigrants.
Kángra	4,699	527
Simla	577	817
Simla States	841	614
Suket	412	504
Hoshiarpur	564	829
Kashmír	397	539
Chinese Tibet	189	550

The emigration is mainly to the Districts and States noted in the margin.

District or State.	Males.	Females.
Simla	435	129
Simla States	756	605
Kángra	2,189	3,638
Suket	625	882

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Population.

Migration.

The State thus loses 1,614 souls by migration and its nett interchange of population with the Districts and States in *India* which mainly affect its population are noted in the margin.

Kángra	...	1,078
Suket	...	1,095
Simla States	...	520
Kashmír	...	348

Comparison with the figures of 1891 shows that Mandi lost, by intra-Provincial migration alone, 2,300 souls in 1901, or 2,363 more than in 1891. Taking the figures for intra-imperial migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

Intra-Provincial Migration

	1901.	1891.
Total	– 2,300	+ 63

The migrations from the Hoshiárpur District, and from Jammu, Bashahr, and Nálágarh States to the Capital of Mandi were a remarkable feature of the Census of 1901. The immigration from Hoshiárpur is due to the opening of the Una-Mandi road. The import of country-made cloth is increasing in the market of Mandi, and along with it many traders from the Una and Garhshankar Tahsíls of Hoshiárpur have settled in the town. Gújars from Jammu have largely settled in the Mandi forests.

Within the last five years some fifty families have immigrated from the Bashahr State and the Simla District. They make a living by weaving and other work.

Ages.
Table 10 *of Part B.*

The figures for age, sex and civil condition are given in detail in Part B.

The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1	164	158	322	25 and under 30	446	431	877
1 and under 2	60	62	122	30 " " 35	436	434	870
2 " " 3	124	129	253	35 " " 40	319	270	589
3 " " 4	130	134	264	40 " " 45	332	317	649
4 " " 5	114	119	233	45 " " 50	200	142	342
5 " " 10	626	599	1,225	50 " " 55	261	213	474
10 " " 15	644	522	1,166	55 " " 60	88	61	149
15 " " 20	496	461	957	60 and over ...	372	311	683
20 " " 25	410	415	825				

Vital Statistics.

Births and deaths are not registered in this State.

Diseases.

Something has already been said on the subject of disease under Climate in Section A above, but the following remarks may be added. In Bágí *táchh*, in the *wazíri* of Saráj, bordering on Kulu Saráj, goitre is common, and no one is free from it in the villages of Mani and Salano in that tract. Visitations of cholera have not been unknown in the lower valleys. It threatened the country in 1882 and 1885. Small-pox too is much dreaded, and the people are very careful to avoid the contagion. Of late years both vaccination and inoculation have greatly reduced the mortality from this cause. A most dangerous fever locally called *chamari* (typhus) breaks out in

CHAP. I, Population. Diseases.

the upper valleys and causes great havoc. A dreadful epidemic of this broke out in Saráj in 1894 and caused great mortality. Venereal disease of all kinds is very prevalent in Gumá, Chohár and Saráj where dirty habits of living contribute to aggravate the disease. Leprosy prevails in the villages of Chohár and Darangsirá where the people live on inferior kinds of grain. The pleasantest times of the year are a little before or after the rains, from March to May and from October to December. The atmosphere is then very bracing and invigorating, and those subject to malarial affection and other diseases, in which a mountain climate is indicated, are highly benefited by going up in this season.

It is natural that in a remote and primitive community such as Mandi the people should retain their ancient customs and superstitions to a degree unknown in the Punjab plains, where contact with other creeds and more progressive races have obliterated many of the ceremonies of the ancient faith. Probably therefore the customs of the Mandi people at the present day differ but slightly from the universal practices observed by Hindús all over India in former days. It is for this reason that a somewhat detailed account of them has been thought worthy of inclusion in this Chapter. The customs noted here are principally those of the four highest castes, the Bráhmans, Khatrí, Rájpúts and Mahájans.

Birth customs.

To begin with birth customs; the *athwain* ceremony takes place at the beginning of the eighth month of pregnancy. An auspicious day is selected by a Bráhman who accompanies the woman to a stream. There she bathes under the shadow of a tree in full bearing. Her parents send her a new dress and other relations send presents of rice, fruits, etc. A goat is killed and relations invited to the feast. The Bráhman does *púja* in honour of the nine gods (*naugrah*) and gets the clothes of the woman and some eight annas as his fee. When the child is born it is weighed against corn, and the corn goes to the midwife. The clothes of the mother are also the midwife's perquisite if the child is a boy, and her fee in that event varies from one to ten rupees. If, however, the child is a girl the midwife only gets one rupee at the outside and hardly any clothes. Among Khatrís when the first child is born, the midwife goes to congratulate the mother's parents, taking some blades of grass (*drubh*) in her hand. They reward her with a new dress. The baby's father is similarly congratulated by his father-in-law's servants, and rewards them. The date of the purification ceremony (*gontriala*) varies in the different castes. Among Bráhmans it is the 11th day after confinement; among Rájpúts and Kanéts the 13th; among Bohras the 16th and among Suds the 30th. The house is white-washed, prayers are offered to the Sun, Moon, and the nine gods, and also to a jarfull of water, called *kalas*. A small earthenware dome is made and offered to the goddess Biha. Every man present gets a *panchgayab* (or panchamrit) to drink; a mixture of milk, butter, *ghí*, honey, and cow's urine. The midwife is again

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presented with money, from one to five rupees, while the officiating Brahman gets from two annas to a rupee. A boy's horoscope is cast on this same day and he is generally given a name, suggested by the constellation under which he was born. The child is dressed on the *gontriala* day in new clothes sent him by his sister, uncle or aunt. If he wears for a year clothes given to him by relations or friends his chances of long life will be greater.

There is no ceremony connected with the cutting of the teeth. If, however, a child cuts his upper teeth first it is a bad omen for his uncle, who must, if he wishes to avert ill fortune, present the child with clothes dyed blue.

A child is weaned in the sixth month, and various articles are put before him—a piece of cloth, a sword, a pen, a book,and some money. Whichever he first touches indicates his future profession.

The ceremony of taking the child outside the house for the first time is performed on a lucky day during the sixth month after his birth ; charms are tied on to his limbs to frighten away devils, and a piece of gold or silver carved into the image of the Sun, the Moon or Mars, is hung round his neck to save him from the sinister influences exercised by the divinities.

If a woman constantly loses her children a devil-dancer is called in. The Bráhman fixes on a lucky day, and the devil-dancer takes the woman out to bathe in some sacred river. There prayers are offered and a goat sacrificed. If this plan fails, the failure is ascribed to fate. Another device is to discover by the aid of the Bráhman whose is the evil influence that destroys the children, and propitiate him with offerings, the Bráhman giving the woman a piece of his magical thread to tie round her neck and waist. If a child survives after this rite has been performed, his nose is bored and he is generally given a low-caste name, such as Domna, Chamaru, or Hijaru, to propitiate still further the angry deity.

Shaving.

A child is shaved at the age of 3, 5 or 7. Kanets perform the ceremony at the shrine of their family deity : Bráhmans, Rájpúts, and Bohras, at home. The hair tied with a couple of pice in a piece of red cloth is deposited by Kanets at the feet of the god, a goat is sacrificed and a Bráhman given a rupee. Among the other castes the maternal grandfather sends clothes for the child and his mother.

Janeo.

Although only the four superior castes are bound to wear the *janeo*, but others, such as Kanets, goldsmiths and barbers, wear it when visiting some sacred place, or when they are married. To make the *janeo* cotton is specially separated by hand from the seeds and woven into thread by the wearer's mother, an unmarried girl, or some old woman of high caste. Three threads make a *lari*, three *laris* make an *agar*, and two *agars* make a *janeo*. For a Bráhman the *janeo* should be 96 times the double width of the four fingers ; other castes do not make it so long. As a rule three knots are tied

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in the *janeo* but the number varies with the different *parwars* whose protection the wearers claim. When a boy assumes the *janeo*, *púja* is offered to Ganesh; sacrifices are performed in three different places and the boy bathes (*punahi*).

The priest clasps the boy's hands and bids him ask the company for alms. The boy's relations then ask the priest to unfasten the string tied round the boy's wrists. The priest is thenceforward the boy's spiritual adviser.

A *janeo* composed of two *agars* is worn in making offerings to the dead, to deities or seers. For the dead it is worn from the right shoulder across the left, for deities from the left shoulder across the the right side, while for seers it is worn like a necklace.

Birth customs. Janeo.

For calls of nature the *janeo* is put over the right ear. Wearers of the *janeo* are bound to observe the following rules of life:—

(1) Get up early in the morning, answer the call of nature, wash the hands with mud and clean the teeth.

(2) Bathe, say prayers, offer libations of water to dead ancestors, and repeat the Gayatri quietly. Three prayers must be said daily; morning, noon and evening. One whose parents are alive has not to offer any libations.

These rules apply to Bráhmans, Khatrís and Rájpúts only.

On the last day of Sáwan, the Bráhmans gather together and go to river or stream where they bathe and purify the *janeo*. It is only changed when broken or after mourning.

If a *janeo* thus purified is obtainable for a boy who is assuming it for the first time so much the better, otherwise one is purified by a Bráhman. When the *janeo* is broken, the wearer does not speak or eat anything until he has changed it. The Bráhmans, Rájpúts, and Khatris take to it between eight and eleven years of age; Bohras wear it when they are married; and Kanets on occasion of ceremony. Bohras and Kanets are supposed to use *janeo* of 92 "*chap*," but some take a longer or a shorter one. A Bráhman who has not got the *janeo* before he is eleven is considered a Sudra and is not compelled to perform any particular ceremonies. No penalty attaches to the omission. Any hungry man who happens to come by when the ceremony is proceeding is fed, some money is distributed among the Bráhmans, and clothes are given to daughters, sisters, their husbands and other chief relations. If the wearer is unable for any reason to go to a temple, his hair tied in a red piece of cloth, with some money and rice, are sent there for the god. A man without a *janeo* is looked upon as a Sudra. He is not allowed to say sandhiyáj (prayers) and provokes unfavourable comment if he does so.

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Population.

Sex.
Table 16 *of Part B.*

The number of males in every 10,000 of both sexes is shown below.

Census of		In villages.	In Towns.	Total.
All religions	1881	5,136	5,282	5,141
	1891	5,148	5,744	5,173
	1901	5,182	6,051	5,223
Census of 1901	Hindús	5,173	6,072	5,212
	Buddhists	5,961	...	5,961
	Muhammadans	5,593	5,770	5,626

Out of the population of 174,045—males 90,896 and females 83,149—the proportion of males to females is as 100 to 91.

Year of life.	All religions.	Hindús.	Buddhists.	Muhammadans.
Under 1 year	964·5	963·3	1,250·0	1,000
1 and under 2	1,034·5	1,035·2	...	1,117·6
2 " " 3	1,037·0	1,032·8	1,000	1,322·6
3 " " 4	1,029·5	1,032·5	857·1	918·4
4 " " 5	1,046·0	1,047·1	1,000	1,000

The marginal table shows the number of females to every 1,000 males of five years of age as returned in the Census of 1901.

Marriage.

It will be seen that the proportion of girl children to boys is as satisfactory as possible.

Children under 12 number altogether 50,815, the proportion of children to adults being as 41 is to 100. Of the adults 65,025 are males and 58,205 females. The proportion of male adults to females is therefore about 100 to 89 as compared with 100 males to 91 females in the total population. But among children under 12 we find as many as 58,871 boys to 54,944 girls or 100 boys to 96 girls.

Throughout the whole State early marriage is customary among the higher classes of Hindús, the only exceptions being in the case of very high-caste Rájpút girls for whom it is difficult to find a suitable match. Among Bráhmans and Khatrís, betrothals are generally *dharm* or *pun*, no exchange or payment of any kind being made. A high-caste Rájpút finds it difficult to marry his daughter to a Rájpút of higher birth without payment of money and a valuable dowry, and hence there are many Rájpúts, who owing to poverty have daughters of the age of 14 or upwards still unmarried. On the other hand, a Rájpút of high birth is often bribed by the payment of money to marry his daughter to a Rájpút of lower status. The Khatrís of Mandi seldom marry their daughters outside the town, although they themselves marry girls from elsewhere in case of necessity.

In both these castes betrothal takes place between the ages of 3 and 5, and marriage between 8 and 11. Although early betrothals are common among Kanets marriage does not take place until the

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Population.

parties have attained the age of puberty. In the higher hills, it is customary to marry young women, generally between 11 and 15 years of age.

Widow re-marriage.

Widow re-marriage is strictly prohibited among the higher classes of Bráhmans, Rájpúts, Khatris and Bohras, but it is common among the Kanets and the lower classes of Hindús. There is a proverb in the higher hills that a woman is never a widow, for women being of great assistance in agriculture a land-holder on becoming a widower has every inducement to re-marry as he needs a wife to till his land. A Kanet woman or widow of lower caste inheriting her late husband's land is not dispossessed of it even if she takes a consort to live with her, so long as she does not leave her deceased husband's house. In such a case the man is called *linda* or *konsal*, and his son *gabhru* or *riondha*.[1] If a widow has land she can easily find a home with a protector because of her use as a worker in the fields.

The different tribes marry as a rule among themselves but cannot marry persons of the same clan or *al*. With reference to the *gôt* there seems less strictness, though among all the lower classes it is strictly forbidden to intermarry with members of the same *gôt*.

Contracts of marriage.

There are four kinds of betrothal among the lower classes :—

(1) Exchange (*batta satta*), in which the bride's father receives no money for his daughter, but in exchange gets a wife from the relatives of the bridegroom for some one nearly connected with him. Such marriages always result in quarrels and disputes, because the wife thus married will not remain in her husband's family unless the wife promised in exchange has been supplied.

(2) Labour (*ghari jowátri*), in which the bridegroom is bound to work in the bride's family for a time mutually agreed upon, sometimes for nine or ten years. This custom is a very old one but is now decaying.

(3) Money, in which the bride's father receives a certain sum of money from the bridegroom for the hand of his daughter. The poorer agriculturists often have to borrow to satisfy the wife's father, and sometimes get so deeply into debt that it takes years to pay it off, and many poor peasants remain unmarried.

(4) *Dharm* or *pun*, where nothing is received in cash or exchange for the girl by her relatives. This sort of marriage is very rare among the lower classes.

Forms of marriage.

Weddings are celebrated in three different ways :—

(1) *Biáhor*, or marriage according to the laws of the Shástras. The bridegroom wears a crown when he goes to his bride's house and the procession is accompanied by music.

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[1] *Riondha* means son of a '*randhi*,' and '*Linda*' means one who has no home.

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Forms of marriage.

(2) *Beokari*, in which the Shástras are not followed nor astrologers consulted, but the wedding is performed in the simplest way. A corner of the husband's plaid is tied in a knot to the bride's *dopatta* and both garments knotted together are carried round the altar on which the worship of Ganpatrí is celebrated. This kind of marriage is common in Saráj and Náchan. The bridegroom followed by his bride makes four rounds round a vessel filled with liquor or *sur* and the marriage is thus performed.

(3). The third is a very simple form. The bridegroom goes to the bride's house on a specified day and takes his betrothed away with him, no music or procession accompanying him. On the arrival of the bride in the bridegroom's house a goat is sacrificed in the name of the local deity. This form is common in the Chohár and Náchan Districts.

There is a fourth kind of marriage which is curious. A wife is bought by a family quietly and without ceremony. When a child has been born to her, the husband and wife worship Ganesh, and receiving the newly-born child into their arms celebrate the marriage.

When a marriage is not performed on a fixed day or a quarrel breaks out postponing the marriage, the bridegroom seeks an opportunity and carries off his betrothed by force and the marriage is performed round a fire made in the jungle with wild *ber* wood. The marriage thus performed holds good.

They sometimes pay no attention to the movement of the stars and marriages thus performed are held on the following days in the year :—

(1) The Shibrátri day in February.

(2) The Gur Teriya on the 13th Lunar day of Mágh.

(3) The Láhul day on the 2nd of Baisákh. These are called Bhat marriages, and are performed in case of emergency.

Among the agricultural classes the bride generally receives a new blanket (*pattu*) for her head-dress from her perents, and a string of black wool knitted together, called *jutti*, which is intertwined with the hair. At the time of the bride's departure a knife for cutting grass and rope are given her by her parents. The *mukhláwa* ceremony is not separately performed. During the marriage days one night is fixed for the ceremony called *soház-rát*. If the married couple are of mature age they live together from that date. If not, they have to wait until they have attained majority.

The marriage customs are unfavourable to a great increase of population, as among the hill people the marriage tie is a very loose

Forms of marriage.

one. Polygamy is common and polyandry also not unknown. A woman is, for a few rupees, passed on from one to another, and the result is that when offended with their husbands women often go away to Kulu or Kángra. In the same way many women of those parts leave their husbands and find homes in Mandi.

Polygamy is more common than would appear from the Census returns of 1901, which shows 1,067 married women for every 1,000 married men, excluding widows and widowers. It appears from the returns of this Census that there are 1,288 Hindus and 23 Muhammadans who have more than one wife.

Rájpúts, Bráhmans, Khatrís, Bohras and Kanets are below the average, while Hindu and Muhammadan Gujars are above it. The figures show that 7 per cent. of the married males of this class have more than one wife; next come the Náis, then the Lohárs and Kumhárs.

Polyandry is still usual in Saráj where a woman brought into a family is the joint wife of all the brothers of the husband living together.

It is a belief generally prevalent among the agricultural classes that a woman brought by marriage into a family becomes the property of that family, and on her husband's death she is claimed by right of inheritance as his wife by any surviving brother of the deceased.

The term *jhanjarárá* has a slightly different signification in Mandi and in Kángra.

In Mandi the marriage of an elder brother's widow is practised among all castes though among the four highest it entails excommunication. It is called *dharewa karewa* and never *jhanjarárá*, which is only used in cases in which the woman is married to a man who is not her first husband's brother. Such case are of frequent occurrence, as besides the ordinary chances of widowhood a woman may be divorced or sold by her original husband, and frequently leaves him of her own accord.

The marriage of a *younger* brother's widow is only allowable among the lowest castes.

When a woman marries her husband's younger brother, and has children by her second husband, a part of her first husband's property will go to them, though the greater part is divided among his own children. A widow is entitled to possession of her late husband's property during widowhood on condition of chastity.

The four highest castes divorce their wives for misconduct only, other castes divorce them at will.

LANGUAGE.

Language.

The language of Saráj is mostly unintelligible to the people of the lower villages, but there is a *lingua franca* styled Pahári which is generally understood by all. It is ore akin to Hindústáni than

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Language.

Punjábi although all the pronouns of Punjábi are in common use. The written character is Tánkri which is nothing more than a modification of Hindí. The Persian character is not generally popular, and one who uses it is nicknamed *pheti qalam wála*, or one who writes the wrong way, *i.e.*, from right to left. The people are prejudiced against the learning of foreign languages, there being a common idea that children become disrespectful after such an education. The result is that few men send their sons to school and education is very backward. Although a primary school has existed since 1872, no progress has been made, only two persons, one a Bráhman, the other a Khatri, have passed the Entrance Examination of the Punjab University. Both are in the service of the State. In 1903 the school was raised to the standard of a Middle School and, some trained teachers having been engaged, a greater desire is now shown for education.

TRIBES AND CASTES.

Table 15 of Part B.

The whole population, with trifling exceptions, is Hindu, and the most important caste numerically and otherwise is that of the Kanets. They number (1901) 82,323 out of a total population of 174,045. Bráhmans come next with 18,710. The chief trading caste, the Khatrís, number only 3,219 and many of them own land. Of the menial castes the *chamárs* number 10,530 and the *dúmnás* 14,184.

Turning to the Muhammadans we find a colony of the ubiquitous Patháns even in remote Mandi. Though they number 614, they are the largest Muhammadan body in Mandi except the Gújars (745).

The more numerous bodies among the Hindús are discussed in greater detail below.

Bráhmans.

There are three groups of Bráhmans. The Parohit, Pandit, Tunait, Upadhayá, Lagwál and Dichhat form the first class. The Aushdhi, Chhajwan, Ror, Siát, Khalát and 20 others come within the second circle. These two groups avoid agriculture and do not cultivate land themselves.

The Halbái or agricultural Bráhmans form the third group. The chief of them are the Batáhnu, Suráhnu, Katwár, Jamnoni, Harliání, Batehru, Ladwál, Pandit, Khalroia, Nade, Chináhlú, Barwál, Aslú, Upáde.

Bráhmans of the first group are religious guides, astrologers, ministrants in temples or family priests, and as such are respected by all classes. They[1] intermarry as a rule among themselves, but sometimes accept wives from the group next below them, but never give daughters in marriage to those that rank low in the circle. These are the following:—Riwaru, Marthwál, Malhwár, Dormár, Madhogar, Kamh Padhi, Parswál, Bhaterá, Dári-ki-padhi,

[1] That is, each group intermarries only in itself, not with other groups.

Kas-ke-padhi, Chheri, Tharr, Sat Sao, Darangwál, Gumwál, Kat Bhát, Ján, Amon Phor, Dhaponá.

Rájpúts.

The reigning family is Mandial Rájpút and the relations of the Rája are called Miáns. The Heir-Apparent is called Tiká, the next heir is called Dotháin, the next Tirthái, the next Chothái, and so on.

The Rájpúts of the first order are the following :—Mandial, Katoch, Goleria, Sonkhla, Háthiál, Pathhania, Jamwalia, Jaswalia, Bhangáliá, Sibaya, Drol, Saroch. The Katoch, Goleria, Jaswal, Sibaya and Saroch have a common *gôt*, being descended from one and the same progenitor.

Jai Deva or 'Hail to the King' is the common salutation among Rájpúts of the first class. They receive this salutation from Rájpúts of a lower class, but do not return it to an inferior, and they reply to Rájpúts of the inferior classes by the word *jai* only. In order to maintain the dignity and prestige of their rank, they must never drive a plough, never give their daughters in marriage to those inferior to them, although they may receive wives from the class next to them, and the females of their households must observe strict seclusion. Rájpúts of the same *al* or clan do not intermarry although they sometimes disregard the prohibition against marriage within the *gôt*. They marry freely in the mother's clan, and sometimes also marry in their own *gôt*. Widow re-marrriage is strictly prohibited among all the classes.

The following are the Halbái or cultivating tribes or *als* of the Rájpúts :—Dhayáná, Pingliyáná, Patiyal, Mahle, Jamsual, Khawás, Mhotlu, Dharwál, Ráwat, Náryál, Ranat, Katoghni. They give their daughters in marriage to the higher classes, but never receive wives from them. They are supposed to be an inferior class. Instances are found in which a wealthy Rájpút of a high class marries a daughter of the lower class, but his sons are married in the high class.

Khatrís.

The Khatrís of Mandi have distinction of tribe. All are socially equal.

The following are the tribes of the Khatrís :—Lamkiyar, Káyath, Káyath Kalru, Darangwál, Baid, Bisáyú Ror, Saigal, Kamiáná, Hatwalu, Paháru, Kehuria, Jokhaya, Dhon Bhangáliyá, Bhangálú, Mherú, Hád, Pujale and Neryál. They intermarry among themselves, but do not marry in the same *al* or clan. They cannot get a wife from any other caste whether it be a higher or lower one, because the issue of such a connection would be illegitimate or *sirtorá*.

The Khatrís of Mandi are not of pure descent, but from a mixed caste. Káyasthas of Hindustán and Khatrís of the Punjab have become intermixed and there are some Káyath Khatrís who trace their origin from the Bhatnágar Káyaths to Lucknow and Ayodhia (Oudh).

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They are generally Hindi-writing clerks in the service of the State and take a pride in keeping up their profession of permanship; worshipping a pen and inkstand on the Desehra day.

Bohras.

The Bohras of Mandi are the same as the Mahájans of Kángra: they belong to the Vaisya caste of the Puránic period. The chief of them are:—Ghandoar or Baid, Dharkaúr, Toppor, Gagotiú, Kaule Chane, Gatehe, Mahti Chagghlar, Dharwar, Chettal, Káyath, Suketru, Katochu, Jabhathú, Chowdhrí, Kochru, Dogre, Chhotu and Baidu. They are mostly of the Mangal *gôt*. They intermarry among themselves without distinction, although they do not marry in their own clan. They intermarry with the Mahájans of Kángra, and the Bohras of Suket and Biláspur State. Some of them do not marry in the mother's *gôt* for five generations.

They take money for the marriage of daughters and also effect marriages by exchange or *batta satta*, but they never permit widow marriage, nor is an illegitimate son, or *sirtoiá*, married to a Bohra girl of pure blood. They wear a *janeo* of 96 threads, and are generally shop-keepers, traders, bankers and clerks. They are a very quiet race and not influential members of society in Mandi, although the Bohras of Suket once held some very important and influential posts, and had a high position in society.

Kanets.

Kanets claim to be Rájpúts of impure blood. There is very little doubt that formerly they were Thákur Rájpúts. They debased themselves by adopting the custom of *dharewa* or *karewa*, *i.e.*, widow re-marriage, and were so called because they gave up the ancient *kanet* or custom of their religion, adopting a practice reprobated by the Shástras. They form 47 per cent. of the population. The Kanets of the lower valley are Rupurnwál, Soklani, Lawai, Binyohe, Kamarthú, Landhi, Balyani, Glasni, Bandhi, Barári Bharere, Lakhatri, Mandhatri, Garle, Kalthre, Sadhiane, Barári, Pisach, Gumre, Bharin, Bhargáín, Nalyaní, Garohe, Badwál, Naghwál, Seohe. They wear a *janeo* and intermarry among themselves. When a man dies young his widow is taken to wife by any of his male relations. This sort of widow re-marriage is called *jhanjhrárá*, and in the absence of such a relation she can of her own free will marry any other man of her own tribe, and her issue are entitled to inherit their father's property. Some Kanets are addicted to drinking, others not, but it does not make any difference in their social rank. A rich land-holder may marry as many wives as he thinks he requires to cultivate his fields. Polyandry is also practised in Saráj and Chohár. The Kanets of these *waziris* and of the Kulu border do not wear a *janeo* nor do they perform marriage and death ceremonies according to the Hindu Shástras, and so they are supposed to be descendants of the aboriginal race of the hills. However, some Kanets of Sanor, Badár and Uttarsal are Rájpúts of an inferior class. They are called Thákurs and give their daughters in marriage to the Rája or his relatives. Girls so given are called *khawásis* or concubines. Their customs maintain

Kanets.

the purity of the Hindu religion: they never drink and are extremely temperate and frugal in their habits. Their manners are simple and quiet, they are devoted to agriculture and are honest, industrious and loyal. They marry girls of the inferior tribes of Ráhu and Khas, but do not give their girls in marriage to these classes. Some of them also wear a *janeo*.

The Ráhú and Khas are two important tribes of the hill Kanets. They intermarry as a rule among themselves but sometimes marry girls of other tribes, such as Jats, Kumhárs. Náis and Ghirths, and even give them their daughters in marriage. A widow is claimed as the property of her husband's family. Among the Khas tribe, (*i*) they get purified on the 13th day after the death of a relation, but among the Ráhú tribe this is done on the 9th day, (*ii*) the Khas wears the *janeo* or sacred thread, which the Ráhú does not. They are exclusively agriculturists and are industrious cultivators.

There is a very limited number of Ghirths, Jats and Jhínwars in Mandi and they seem to have immigrated into the State from the Kángra Tahsíl.

Lohárs and Tarkháns, Blacksmiths and Carpenters.

Lohárs and Tarkháns make no distinction between themselves and each other socially. They are one and the same caste. Difference of profession does not effect any change. They intermarry among themselves. They have *gôts* but no *als*. They do not marry in the same *gôt*. A man gets excommunicated from caste by marrying a woman of a different tribe or clan, and a younger brother's widow is never taken to wife, although an elder brother's widow is so taken by the *jhanjhrárá* rite. Some of them also wear a *janeo*. Their principal tribes are the Thathhiar, Birdi and Kondal.

Náis

There are different tribes of Náis—Chandel, Khakri, Guhry a and Jamwal. They have no *gôts* but regard the *al*. They do not intermarry in the same *al*, but intermarry among themselves, *jhanjhrárá* marriage is not practised, they do not take the widow of a deceased brother to wife, and a Kanet girl is accepted as a legal wife. Their chief profession is that of barber. They are also engaged as keepers of clothes but are chiefly employed for the performance of birth, marriage and death rites.

Kumhárs.

Their tribes are:—Slahé, Ganjhe, Chaplaiyá, Brahim Bazarya, and Anot. They do not intermarry within their own *gôt*. Ganpati worship is performed at the house of the bride's father and the marriage is then celebrated.

Gújars.

The Gújars in these hills are exclusively a pastoral tribe, and they scarcely cultivate at all. They keep herds of buffaloes and live on the sale of the milk, *ghí* and butter. There are some Hindu Gújars in Mandi. They are of the following tribes:—Khatáná, Chohán, Gursí, Didhar, Bhumbhale, Katarya, Parswál, Malheria, Kolí, Kantiya, Motle Chaichí, Bhunch, Bargat, Kalás, Chhore, Ládí, Chái, Bajár and Badhána. They intermarry among themselves, and

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marry a girl when she attains the age of puberty. Betrothal is settled by drinking liquor at the house of the bride's father. They may marry a Lohár or a Nái girl, their inferior in rank, but they do not give daughters to an inferior caste. The widow of a deceased brother is claimed by the remaining ones. Widow re-marriage is also practised, the *jhanjhrárá* being performed.

The higher and lower classes are distinguished by the names *bhitarke* (in-door) and *báharke* (out-door). The latter term includes Dágís, Dúmnás, Chamárs, Chináls, Lohárs and Kolís.

Dúmnás.

The Dúmnás have various *gôts*. When they work in bamboo they are called Bhanjras. They make, sieves, fans, matting, baskets, screens. They also follow the profession of Darzi, Lohár, or Chhimba. They do not marry in the same *gôt*, and generally marry a girl under 16 years of age. Darains are professional swimmers, who use *daráis* or inflated buffalo skins in ferrying passengers across a river. They form a distinct caste.

Chamárs.

They have no tribes nor clans. By marrying a girl from a Dúmná or Chúhrá clan a Chamár is excommunicated from the caste. They are workers in leather.

Kolís.

They claim their origin from the Kanets. The offspring of a Kanet by a woman of low caste is called a Kolí. They perform menial services for Kanet land-holders at festivities and are also agriculturists, but are all notoriously lazy.

Chinals.

They form a branch of the Kolís, and in rank are inferior to them. Their profession is different. They extract oil and carry loads on ponies. Their tribes are :—Lakkar, Chohán, Takrial, Siyáhi, Mhotlu, Dhorúng and Kathwárú.

Chúhrás.

The Chúhrás of Mandi are of two classes, claiming descent from Rájpúts and Brahmans respectively. The former comprise three *gôts* : Ghúsar, Chohán and Rathwál; and the latter also three: Kalyáne, Bains and Gaur.

The Chúhrás of the Gaur *gôt* burn their dead and perform the *kirya* and *srádh* ceremonies. All other Chúhrás bury their dead. They marry among themselves, and recognise the re-marriage of widows. The Chúhrás have their own priests, called Chúhrá Bráhmans, who eat and drink with them.

Mirási.

The Mirásis of Mandi belong to Mokhar *gôt* and claim to be the hereditary bards of the Rájpúts. Dhadis are of the Tanúr caste and the Jind *gôt*. Excepting these no other caste of either tribe is to be found in Mandi. The Mirásis play on the *dholak* and *sitar* and Dhadis on the *dhadh* and they recite the deeds of the ancient heroes at the Rájá's table. Mirási women dance and sing before the women-folk of their *jajmans* (clients) but Dhadhi women do not. *Mirásis and Dhadis intermarry with one another.* At a wedding, birthday or other festival they visit their *jajman's* house and receive their *lág* (dues). Dhadis generally receive only half as much as the

CHAP. I. Population. Mirási.

Mirásis. They have no *panchayats* of their own although their chief receives the title of Rana from the State. He gets some additional dues and acts as a herald for which he is paid. The Karhali Mirásis are considered of lower rank and the Mirásis of the Moghar *gôt* and the Dhadhis do not marry with them.

They play on the *tabla* and *sarangi* and their women sing with them. They also beg when paying a visit to any house to which they have been summoned.

The Mirasis of Mandi only marry with the Rájpút Mirasis of the neighbouring States.

They are *Muhammadans* observing the rules of Islam though they are also believers in Devi Bhawáni, and the following is a hymn which they generally sing in praise of Devi Bákbáni.

> "*Maiyá ridh de, sidh de, asht nau ridh de bans ki birdh de Bák Báni.*
>
> *Maiya gyán de dhián de, Sarb Sukhmân de, abhai bardan de, Bák Báni.*
>
> *Maiyá dukh ko dúr kar Sukh bhurpúr kar khalq kí ás púran karámi.*
>
> *Srí jágti jot Srí jagti jot tú Ambká Ráni.*"

"O Mother Bákbáni, (goddess of elequence) give us wealth and power, also the coveted nine virtues and increase of our race. O Mother Bákbáni give us knowledge and meditation on God, give us all happiness and grants us the boon of fearlessness. O Mother remove all afflictions and give all comforts. Thou art powerful to fulfil desires of the world and thou art a brilliant light and all brightness O Ambká Rání."

Occupation. *Table 17 of Part B.*

The entire population is agricultural, and as a rule every man, no matter what his caste is, has his holding which he either cultivates himself, paying the revenue to the State, or gets cultivated by others. Women perform all kinds of agricultural labour, except ploughing, and much of the field work is done by them.

Divisions of time.

The following are the recognized divisions of time. Day-break they call *bhiyág* and sunrise *tarká*, noon is called *dopahar*, afternoon is *dopahar dhale* and sunset *sánj*. When the night begins to get dark they call it *tirkálán*; 11 midnight is *adhí rát*. In the higher hills of Saráj, Sanor, etc., they call day-break *jhabtálpu* (1), morning *kaliol* (2), noon, *dopahar*, and evening *dhalka* (3). The close of the day or sunset is *dhira udeo* or *sanpari*. About three hours after sunset is *liyali* (4), 6 hours after sunset *bethi biyali*, midnight *adhi rachh*, and three hours before day-break *rách biyai*.

(1). Lit. 'breaking of light,' or day-break. (2). Fr. *katwari* 'breakfast.' (3). 'Passing,' hence 'passing day' or evening. (4) *Biyal*, means 'meal,' or evening meal time.

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Population.
Food.

The agricultural classes before going to the fields eat bread, made of barley, maize, or course millet (*mandal*), with some vegetables cooked in *chhách*. This morning meal is called *kalwár*. The *dopahri* is eaten as mid-day, and consists of rice or cakes made of maize or millet. In the evening they have a supper which is called *biáli*, at which rice is seldom used. The people of *Saraj* are fond of cakes made of wheat and poppy seeds, which are boiled in water and with which they mix *ghi* and salt. All the higher classes undress and put on a *dhoti* when they take rice and *dal*. On festive occasions goats are slaughtered and several kinds of dishes prepared. The residents of Mandi town get up before sunrise, rub oil on their bodies and then take a very hot bath. Widows as a rule bathe daily but married women only occasionally. Meat is eaten by men and women of all classes, but widows abstain from it. All eat jhatka or the flesh of animals beheaded according to the Hindu rite, halal or the flesh of animals slaughtered according to the Muhammadan rite, being strictly prohibited. Men, not women, cook rice. The people are very fond of drinking *jhol*, which is prepared by boiling *chách* or butter milk with salt, *ghi* and spices at each meal. They generally abstain from the use of onions, turnips and carrots. They are not very fond of sweetmeats but eat sour pickles. All the lower classes are great consumers of liquor. The people of Ballh are much given to drinking. There the cultivating classes are ruined by the excessive use of liquor and affrays are of frequent occurrence. The hill men of Saráj and Sanor are more temperate.

rink.

The favourite drinks of the hillmen at fairs are *lugri* and *sur*. The former is prepared from rice, fermented with *pháp*, a kind of yeast imported from Ladákh, and Lahulis manufacture this drink at fairs for sale. *Sur* is made of *kodra* (millet) fermented with *dheli* , a mixture of herbs, made into a cake and dried for some days, when it begins to smell and is ready for use.

Dress.

The *jhaggi*, a long woollen garment reaching to the knees, is generally used by women, and they also wear trousers of the same material, tying a *gachi* or rope, also of wool, round their waists. They wear caps made by themselves and ornamented with flowers, and shoes which they make of grass for themselves. At fairs and large gatherings they wear waistcoats (*kurta*) and blankets from head to foot. Women of the better classes generally wear gold rings in the nose, silver rings in their ears, bangles of brass or zinc on their wrists, a silver necklace, a silver collar of three of four strings round the neck, and brass anklets, weighing as much as a *ser*, on their feet. Among the higher classes in the town of Mandi, the women ordinarily wear a petticoat (*ghaghra*) which covers the breast, and long trousers (*southan*) with a *dopatta* or mantle of various gay colours thrown over the head and body. Widows, however, use white *dopattas* instead of coloured ones. At marriages and other festivals instead of *ghaghras* they wear a *pishwaz* or cloth gown of various

bright colours, often made of very fine muslin, covering the breast and head with a waistcoat and *dopatta*. They put *surma* or antimony in the eyes, and a *bindi* or thin piece of gold or silver on the forehead. The ordinary dress of a man consist of a smock reaching to the waist, a *choli* or *anga* a long garment reaching to the knees, and breaches. A peasant wears a *pattú* or blanket as well. Hill-men wear caps, and men of the lower hills *sáfas* of various colours.

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Population.
Dress.

Khatrís, Bohras and Bráhmans wear small *pagri* of a bright colour, while Rájpúts of the ruling family wrap a *safa* round the *pagri*, letting one corner of it to hang down to serve as a hood to protect the ears from the cold after the fashion of the Sikh Sardár of the court of Lahore.

Dwellings.

The *gráon* or village of Mandi, like the *Tíka* of Kángra, bears very little resemblance to a village in the plains and the dwellings of the hill people are scattered, each family living upon its own holding at a distance from other families. In the higher hills there are a few patches of cultivation made by breaking up land, and dwelling sites are selected on a spot safe from the wind and commanding a view of the fields. The houses are generally grouped without any method or plan, their arrangement depending on the nature of the ground on which they stand. In the higher hills they are generally built with two storeys, corners of the land being utilized as cattle sheds. In Saráj however some houses are three or four storeys high. For timber the cultivators can generally get *ban*, *chil*, *rai* and tos trees from the forests free of charge. Houses are as a rule made of sun-dried bricks with thatched roofs, only 20 per cent. being roofed with slates. Cattle are kept in the *gawai* or lower storey, and there is a *thambi* or granary, and a *bhar* or store of grass. The rooms in the upper storey are called *bahar*; on one side is the sleeping-room, and on the other the kitchen. In the verandah adjoining these rooms fire is kept ready for use. A ladder leads from the verandah to the lower storey. The accommodation in the upper floor is extended by a wooden balcony on one or more sides. This is boarded in and rests on beams in the walls. It serves as a play-room for the children. The people themselves saw the timber for building but require the assistance of a Thhávi or mason in constructing the walls. They plaster and whitewash their houses once a year, on the Sáyar day in September. The houses are scantily furnished. In the old days they had wooden or earthen vessels for eating purposes, but now all kinds of metal vessels are to be seen. A stock of wood, *ghi*, baskets for grain, ropes, potatoes, mats of *haldi*, a scythe, a hood-grass sickle, knife and hatchet, and a *pitára* for clothes generally constitute the only property of the poorer classes.

Houses.

People of the higher classes in order to secure privacy build their houses in the form of a *cháuki* or quadrangle, the rooms and windows all facing inwards and the whole being encircled

CHAP. I. C. Population. by a hedge of trees and brambles which serve as a *pardah.* The Rájpúts build their houses in secluded spots and do not allow any one else to erect a house overlooking their own. They build a wall of stones about 6 feet high all round the compound for the sake of protection as well as seclusion.

Child death. If a child dies before it is 6 months old, the body is thrown into a river; between 6 and 18 months it is buried, and after that age burned. The body is cremated as soon as the preparations are complete; whether it is day or night. Balls of rice are offered inside the house, in the porch, in Shíva's temple, near the pyre, when setting fire to the pile, and when smashing the skull. A wick 10 cubits long is made, and is divided into 10 equal parts by 9 knots. The lamp in which this wick is used is kept burning for 10 days and is watched lest it go out. Balls of rice are also offered for 10 days in the morning, and in the evening the *dikáshta* rite is observed for 9 days. This consists in making daily offerings to the dead in cups of leaves which are filled with water, milk, flowers, etc., and placed with a lighted lamp on the road by which the corpse was taken to the burning ground, a place where four roads meet being preferred. A *chatti*, with a small hole in the bottom through which water trickles drop by drop is also filled with water morning and evening. Relations, friends and others gather together for condolence and express their sorrow. On the 10th day the *chatti* and lamp are taken to a river or stream and thrown into the running water. *Pinni* is also performed the first 10 days after death. *Kirya* or the observance of funeral rites for 11 days among Bráhmans, for 13 among Rájpúts, for 16 among Bohras and 30 among Kanets. Men of all castes alike go to a river or *khad* to wash their clothes on the 10th day.

Adult death and *panchak.* If a man dies in the *panchak* days, certain offerings are made and prayers said to remove any ill effects. No regard is paid to a death in the *chitra* or *múl.* No days are looked upon as unlucky for death, nor is any notice taken if a man whose name begins with the same syllable as that of a relation of his dies.

If a man falls ill, astrologers are consulted as to what charitable deed will secure his recovery. Burning grounds are not reverenced.

If a man dies suddenly or commits suicide, he is held not to have obtained salvation and *Narain Bali* is performed.

Some people send the ashes of their dead to the Ganges within 10 days after death; others send them before the next eclipse and, till then they are kept hanging on the wall in a silk purse. They are put in the purse after being washed with Ganges water and the *Panchamrit.* When being carried to the Ganges the purse is hung round the neck.

All castes in State perform *sudhak* within 20 days after death with the exception of the Ráhus and Khas divisions of the hill Kanets, who sacrifice a goat within 10 and 13 days respectively.

Bráhmans get purified in 11, Rájpúts, Kanets and Khatris in 13, Bohras in 16, and Súdrás in 35 days. Ráhús are purified in 10 days and Khas in 12. Meat, asafœtida, bread roasted in *ghi*, red *dál* and milk are not eaten for 10 days. *Maski* (monthly) and *barkhi* (yearly) offerings are made which only the Acharyas are allowed to take, other Bráhmans refusing to accept them. On the *maski* day food and grain up to two maunds (32 *sers*) are given, and on the anniversary bedding, a cot, clothes, some vessels, etc., are given. In some parts two *chhaubarkhar* (fourth anniversary) are observed the expenses of which vary with the means of the worshipper.

Sharádhs.

Two *sharádhs* are given, one in each year on the date on which the death occurs, and the other on the corresponding date in the *Kanárat* fortnight.

Sati.

When a woman prepared to become *sati* she used to put a stone in a certain place. Others followed her example, so that a large cairn of stones was made. The cairn was called *chharda* and was worshipped twice a year, at the spring and autumn harvests.

Festivals.

The Naurátras in Chet are the most auspicious days for marriage. Betrothals and tonsure ceremonies are also performed in this month. Baisákh is supposed to be the best for charitable acts. Marriages are generally celebrated in this and the succeeding month of Jeth. In Hár the Beas Puja ceremony is observed, at which people offer presents to their spiritual guides or Gurús and show reverence to them. Women of the higher classes worship the *bár* and *pípal* trees and platforms for the shelter of travellers are built round shady trees. On the first of Sáwan, priests send their followers a charm of 34 figures which is placed over the door of every room in the house.

The figures of this charm when added vertically, diagonally or horizontally make 34. Women visit the temple of Bhút Náth every Monday and sing hymns of prayer with earthen lamps in their hands. Bhádon is the most unhealthy month because a *dáyan* or female monster of the hills thirsts for blood and kills people to satiate her desire. Hence on the Rákhri or Salono days, Bráhmans give threads to their followers for protection against the evil days, and on the first of Assuj the Sáyar festivity is held in joy at the close of the season. Houses are whitewashed and plastered, and sweetmeats distributed among friends and near relations. The Janam Ashtmi or birthday of Krishna is also celebrated in this month and all Hindus fast and pay their devotions to the god.

7	12	1	14
2	13	8	11
16	3	10	5
9	6	15	4

The Dasehra procession is celebrated with great *eclat*, buffaloes and goats being sacrificed before the altar of Shiáma Kali. Kátik is observed by bathing in the river and giving alms to the poor.

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Pos is a dull month and no festival is held in it. Mágh is auspicious for festivities and marriages are often held in it.

The Shiv Rátri is held in Phágan and is followed by the Holi.

The population of Mandi State according to the Census of 1901 was 174,045, *viz.*—

Hindus	170,304
Mohammadans	3,187
Buddhists	510
Sikhs	41
Christians	3

The Mohammadans (not including the pastoral Gujars) originally came from Afghanistan, Kashmír, and the plains of the Punjab; many are in the service of the State. The Afghans, locally called Rohelas, were employed as soldiers in the time of Raja Balbír Sen. Their descendants are now permanent residents of Mandi and form as it were an hereditary class of palace guards.

The Kashmiri Musalmans are chiefly shawl-makers in Mandi town. There are two mosques in the town of Mandi. One was built by Shekh Ghulám Mohi-ud-din in 1841 A. D. after his appointment by the Sikhs as Governor of the hills. The other was made by the Rohelas.

Buddhists.—The Buddhists are Residents of Lahul, Spiti and Bhutan. They come down to Mandi in winter to earn money by keeping rice beer shops. Some of them own ponies and carry wool, etc., to Hoshiarpur.

Sikhs.—Sikhs include traders from the Hoshiarpur District. There are a few goldsmiths and carpenters resident in the town.

A Sikh temple was built by Raja Sidh Sen to commemorate the visit of Guru Govind Singh to his capital at the end of the sixteenth century. The expenses are met by a grant of land. A gun, a pair of wooden shoes, a bed and a rabáb, presents made by the Guru, are held in great veneration.

There is another Sikh temple at Kándhlí in charge of an Idási Sádhú. Some Rájpúts claim to be Masands or tithe collectors on the ground that they did some sort of service to the Guru during his stay in Mandi. They have been returned as Hindus in the Census papers.

Hindus.—The Hindus nominally worship all the Puránic gods 33 crores in number. The higher classes are taught the Gayatri 'mantra' when children by the family priest. These sacred words are only imparted in a whisper. Later, an 'Isht Deota' or favourite god is chosen and specially worshipped.

An eclipse day is considered particularly favourable for religious ceremonies in honour of the Isht Deota. On such a day fasting is observed and religious instruction received from Bráhmans.

Generally speaking, Hindus worship five deities, *viz.*, Vishnu Shiva, Ganesh, Suraj and Devi.

These gods are usually placed on a platform, the Isht Deota being added and put in the centre in the place of honour. This form of worship is called Pancha-yatu.

(1) Devi is a popular object of veneration all over the State. This goddess goes by several names, *viz.* Sri Vidya, Bálá, Kálí, Tárá, Baglá and Durgá. A goat is her usual sacrifice.

(*a*) Sri Vidya known also as Rajeshwri, is depicted as having four arms and holding the top of a man's skull (pákha or pásha) an elephant goad (ankush), a bow (dhanush) and an arrow (bán). She wears red garments and has a half-moon on her forehead. She is supposed to be the giver of wealth and happiness. Her bedstead is supported by Brahma, Vishnu, Indra and Shiva. She lives in the Mán Dwip of heaven. There is a temple of this goddess in the Raja's palace, the old Rajas of Mandi being among her worshippers.

(*b*) Bálá Devi has also four arms. In one hand is a sacred book, in another a string of beads. A third hand is stretched forth as if in the act of giving what has been asked, fourth is supposed to be making a sign of having removed all fears.

(*c*) Káli has many forms. She is usually shown, holding a lotus, shell (conch or shaukh), discus and club. Her shrine is on the edge of the large tank in Mandi. Dichhat Bráhmans are her chief devotees.

(*d*) Tárá has four arms and holds a pair of scissors, a sword, a skull and a lotus flower. A four tongued serpent is shown in her matted hair.

The great Shiyámá Káli temple built by Raja Shiyámá Sen in 1659 A. D. has a statue of this goddess.

During the Nauratra days in September Hindus of all classes visit this temple and sacrifice a goat to the goddess. The ceilings of the temple are decorated with paintings in gold and silver.

(*e*) Baglá Mukhi Devi is so named because her face resembles that of a heron. She wears yellow garments. In one hand she holds a club, in the other a demon's tongue.

The Probits of the ruling family are followers of this goddess.

(*f*) Durga or Bhawání is represented as riding on a tiger. She is worshipped by all classes during the September Nauratras. Her sacred writings are the Devi Purán, a part of the Markanda Purán andthe Chandi Páth. Her followers are divided into two

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sects, *viz.*, Vámáchárís and Dakshanáchárís. Most of the Bráhmans and Khatris are Dakshanáchárís. The Vámáchárís hold their religious meetings secretly and eat and drink freely. The Dakshnáchárís, also known as Sháktiks do not offer liquor to the goddess and look with disfavour on the loose practices of the Vámáchárís.

(2) Shiva, whose emblem is the 'linga', is worshipped chiefly by Bráhmans, Rájpúts, Khatris and Bohras.

The sacred bull Nanda, the Steed of Shiva, has his altar attached to all the shrines of the god. Shiva's consort Gaura is often shown as riding on the bull with him. Offerings of flowers and leaves are made to this deity.

Shiva is known in several forms. The commonest of these (whose temple is on the left side of the Beas) is that of 'Pancha baktra' or five faced Shiva, the three faced Shiva is known as Tirloknáth. His temple is on the right side of the river. Another form of Shiva is that of 'Ardh Nareshwara', with half the body of Shiva and half of his consort Párbati or Gaura. A temple in Samkhetar street in Mandi is dedicated to this form.

There is a very old temple in Mandi for Shiva worship known 'Bhút Náth'. The pinnacle of its dome is gold plated. The late Raja Bijai Sen had an entrance gate made in Lucknow decorated with gold and silver and presented it to the temple.

There is an interesting legend connected with the discovery of the Bhút Náth idol In olden days the land on the left bank of the Beás was waste and there the cattle of the neighbouring villages used to graze. A cow was seen to give her milk to a piece of stone on this waste land. Raja Ajbar Sen dreamt that he was ordered by the god (Shiva) to dig under the stone. The Raja did so and the idol now worshipped was discovered, and temple built for its reception.

Bálaknáth, the son of Shiva has his followers. There is a temple dedicated to this deity on the bank of the Beas.

(3) Ganpati or Ganesh the elephant headed divinity is worshipped by Hindus of the higher classes. He is the most dutiful son of Shiva and is the first invoked and propitiated in every undertaking. He is four armed and holds a disc, warshell, club and lotus. His steed is a rat. His image at the door of a house is considered a protection from evil. Raja Sidh Sen built a temple for this deity and added an image of his own size.

(4) There are a few Bráhmans and Khatris who reverence Bhairon, a disciple of Shiva. His image is painted on a piece of paper and worshipped. A temple on the edge of the great tank in Mandi belongs to this deity and is known as Sidh Bhairon. Prayers are offered four times a day, *viz.*, at day break, noon, sunset and midnight.

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Population.
Religion.

Out of 49 places of worship in Mandi town 44 being temples proper) no less than 24 are dedicated to Shiva. The Gosains of Mandi are followers of Shiva. Their dead are buried in sitting posture and tumuli, generally conical in form, erected over them. This sect has declined in importance. The priests are known as Mahants, they do not marry but adopt chelás. Their shrines are called 'Mats'.

(5) *Vaishnavas.* There are very few Vaishnavas in Mandi. They worship Salig Ram, Gopál and Lakshmi. The women are worshippers of Ráma, not of Salig Ram, whose image they are not even allowed to touch.

Gopál Ji (Krishna) the pastoral deity of Vrij is supposed to be a cow herdsman (gáo-pal).

The Madho Rai temple in Mandi is dedicated to him in his character of Murlidhar or flute-player. Bhima, a Mandi goldsmith, made a silver image of this god in Sambat 1705. The translation of the Sanskrit inscription on Madho Rai's image is as follows:—

"Bhím the goldsmith made this irreproachable image of the blessed Discus-hearer, the Master of all the gods, Sri Madhava Rai (*i. e.*, Krishna) in the reign of Surgya Sena the King, the destroyer of his rivals, the moon being in the lunar mansion Jivhya, in the year Arron (=5) air (=0) Prophet (=7) Jate (=1), on Thursday on the auspicious lunar day Arron (=5) Jate (=1) the month Japas (*i.e.*, Phalguna).

This gives the date Thursday the 15th (lunar) day of Phalguna of the year 1705 (*i. e.*, A. D. 1648).

Raja Suraj Sen having lost 18 sons and having no successor to the throne in despair made over the State to the god Mádho Rái administering it on the god's behalf. The fiction that this god is the head of the State is still nominally retained

All the village deities pay a yearly visit to this the head god in Mandi during the 'Shibratrí játrá'.

A very large number of priests, musicians and followers accompany the deities.

The amount of drunkenness prevalent among the hill-men during this visit is not to be commended.

There are three other Vaishnava temples, *viz.*, Ram Chandra, Jaggan Nath and one at Bindrábáni 2 miles up the river from Mandi. Married women, usually worship Gaura (consort of Shiva), whose image is given to a girl by her parents at the time of her marriage.

Lakshmí, the goddess of wealth is also worshipped as the wife of Vishnu. She is shown as holding a lotus flower and the pákha.

(6) Jogís and Náths worship Gugá only. Some Rájpúts of the Saroch and Pathánia clans have built shrines of Guga in which

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stone images of Gorakh Náth, Machhendra Náth, Bhaíron, Nár Sing, Kailu, Hanumán, Sirkhand, Fattá, Gugri and Ghogá are placed. Very few Bráhmans and Khatris are followers of this cult.

The Hindús of the lower classes believe in the Siddhs who are represented as pupils of Gorakh Náth. There is a large Siddh shrine at Balakrúpí in Kamláh and a smaller one at Halí. A few Khatris and Kanets visit these places hoping to get cured of their diseases.

(7) Among trees the 'pipal' is almost universally venerated. It is very common for platforms to be made under these trees by charitable persons for the comfort of travellers.

(8) Bráhmans and Khatris erect a platform in their court-yards and plant the holy basil (Tulsi) which is worshipped by the women folk.

(9) *Local deities.* The hill people are not followers of the Vedic form of religion. Nearly every village has its own local deity, and on all occasions of birth and marriage, devotions are paid to this Devi or Deota. Most of these deities are Rishis or Saints of the Hindu mythology, but others are named after the hills on which they are situated. Each idol has a collection of fairly well carved faces on metal plates which are joined together and put in rows one above the other.

The image is carried on a chair without legs. This chair is attached to 2 poles and decorated with cloths of different colours. The whole is carried by four men by means of poles. The metal plates are mostly brass though there are some of silver and gold. The idol is accompanied by priests, musicians and dancers, men and women. Some gods are supposed to be rain-givers. In time of scarcity their priests are commanded by the Raja to pray the Devi to supply rain.

If a downpour ensues it is attributed to the good will of the Devi, if not the priests say that some heinous offence has been committed by the people. Naráyan, Pasakot and Phugni Devi in Chohár are supposed to be rain-givers. Naráyan and Pasákot dislike smoking. Tobacco is not allowed in the compounds of their temples. Visitors get provisions from the temples free of charge. Tandi, Latogli, and Tungasi are famous deities in Saráj.

Parásar named after a Rishi, is situated in Sanor. In the month of Har a large fair is held. Kulu and Mandi people to the numbers of four thusand gather together. Wood and cloth are largely sold. Barnág of Tikolí is another important deity in Sanor. A fair is held, at which some five thousand pilgrims assemble. Blankets (pattú) opium and wool are sold.

Kamrú Nág is a stone idol in Náchan. It is very old being said to be of the time of the Pandavás. Its temple is situated on the borders of Suket and Mandi. This god is worshipped, because he is supposed to remove epidemic diseases.

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Shikárí Devi in Náchan inhabits a very high hill. She is very fond of the blood of goats. Tunga Devi in Sanor, when offended, said to kill people by lightning and is angry when any one is defiled by an evil action.

Bálakrupi is another famous temple of Shiva in Bhangál. The god is supposed to remove ailments of all kinds and is worshipped to ensure recovery from severe illness.

Tonsure ceremonies of children among the higher classes are performed at its shrine, and at each harvest a quantity of corn is offered to the deity before that harvest is used by the agriculturists.

The war between the *deotas* and *jognis.*

Every year on the night of the 16th Bhádon all the *deotás* congregate at Dhár Kambogir in the Mandi State. The four *jognis* from the east, west, south and north also come and a battle rages between them and *deotás*, until one party defeats the other. If the *deotás* win, the lands yield a good harvest that year, but the victory of the *jognís* is calculated to bring famine.

The following facts have been given in proof of the above story:—

(1). Buffaloes and other cattle graze day and night on the *dhár*. On the night mentioned the owners of cattle bring their she-buffaloes down from the *Dhár* Kambogir lest the *jognís* kill them.

(2). On the night of the 16th Bhádon the Hindus of the Hill States in neighbourhood of Mandi distribute rapeseed in order to avert the influence of the *jognís.*

Nangol Mahadeo in Lad has innumerable natural idols of Shiva. A Gaddi having committed some offence incurred its wrath and was turned into stone. On the 5th of Baisákh a large fair is held at Nawahí Deví's temple at Anantpur. Some ten thousand visitors gather from Mandi and Hamírpur Tehsíl. This temple has many smaller ones all round which have been traced back to an ancient date.

On the 2nd of Sawan a fair takes place at Barárta Deo on Lindí Dhár. Some three thousand persons attend. This Deo is considered to have efficacy in the case of barren she-buffaloes.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

General agricultural conditions.

Though the country is hilly, and large tracts of it defy cultivation, the *zamíndárs* make the most of it, and every stream, however small, is made to contribute to irrigation. The system of embanking a *khad* is carried further in Mandi than in the rich plains of the Punjab, and it is not uncommon to see a succession of 50 or 60 fields, one above the other on a hill side, testifying to an infinite patience and capacity for labour, at least in the preliminary stages of agricultural operations.

Soils.

The people distinguish three kinds of soil :—

(1) *Kúlhi ábi* or irrigated land.

(2) *Autri báráni* or unirrigated land.

(3) *Nad*, an inferior kind of land.

Kúlhi or irrigated lands yield a good crop of rice, maize, *kodrá* or *mandal* (*Eleusine corocana*) and other millets in the autumn harvest, or *sáyar* ; and wheat, barley, tobacco and poppy in the spring harvest, or *niyái*. In the higher valleys these lands are called *ropá* or rice land. *Autri* or unirrigated land produces every sort of grain. In addition to the spring crop of wheat, barley, *masar*, oilseeds, gram, tobacco, and poppy, several kinds of millets, (*kulth*, *bithú*, *kathú*, *bhiresá*) and pulses as well as rice and maize are grown in the autumn harvest. Unirrigated lands in the upper valleys are called *gád*.

Nad land produces one crop only a year, *viz*., rice, while the irrigated and unirrigated lands yield two crops. The lands in which two crops are regularly cultivated are called *dhwád*. Some pieces of land are cultivated alternately. Such lands as are not cultivated in *sáyar* or autumn and are reserved for a spring crop are called *basniár* by the *zamíndárs*, while lands cultivated in autumn and left uncultivated in the spring are named *bhráyi*.

Agricultural operations.

The number of ploughings varies according to the kind of crop, but the land is often ploughed ten or twelve times before the seed is sown. A plough driven by oxen breaks the soil to a depth of about three inches, and the ploughman on reaching the end of the field returns upon the same track. After ploughing, the clod crusher with a heavy club in his hands, reduces the stiff clods to dust. The *máhi* is then brought into use to smoothe the surface. The field is then ready to receive the seed, the plough is again brought, and the sower follows the furrow, throwing the seed from right to left and discharging his handful in five casts. When a field is thus reploughed and sown, the *máhi* again comes on the

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scene to level the soil. For wheat and the other spring crops weeding with hoes is never practised. After rain, when the surface of the field has hardened round the young shoots, the soil is broken and loosened with the harrow, and just before maturity weeds are pulled up by hand and given to the cattle. In reaping, corn is cut near the root with a sickle and tied into sheaves. Threshing is then begun, muzzled oxen tread out the corn. Maize is threshed by hand, as its hard cobs bruise and draw blood from the feet of the cattle.

Agricultural implements.

The following list shows the principal agricultural implements and their approximate cost:—

Vernacular name.	Description.	Probable cost. Rs.	a.	p.
Máhi	a flat block of wood dragged by oxen over a field to smooth its surface.	0	3	0
Mahesa	the same, used only on muddy land	0	2	6
Dandrál	a harrow with 9 or 10 bamboo teeth dragged by oxen to open the soil round the young corn.	0	6	0
Phalaunta	a wooden club for crushing stiff clods of earth	0	0	6
Tráingul	a three-pronged pitch-fork used for threshing corn ...	1	0	0
Dranti	a sickle	0	4	0
Kodál	a hoe	0	6	0
Chhahu	an axe	1	0	0
Ghan	a hammer for breaking stones	1	0	0
Jhamb	a mattock used for the repair of canals	0	4	0
Nihán	a chisel	0	2	0
Kahi	a hoe for weeding	0	2	0

The numbers of the agricultural classes are given below:—

(1) *Málguzárs* who cultivate themselves.	Males	...	37,852
	Females	...	2,381
	Dependents	...	67,840
	Total	...	108,073
(2) Tenants who cultivate land-holders' lands	Males	...	7,440
	Females	...	560
	Dependents	...	12,877
	Total	...	20,877
	GRAND TOTAL	...	128,950

Out of a total population of 174,045 nearly 75 per cent. thus depend entirely on agriculture, supplementing the yield of their fields by the produce of their flocks and by rude home manufactures with which they occupy themselves in their leisure hours.

Rice.

Rice is the staple crop for the autumn harvest. It is sown broadcast in the lower hills, and when the monsoon rains are regular and plentiful a very large area is cropped.

CHAP. II A.

Agriculture

Rice.

It is sown in nurseries in inferior high lands where the grass growing wild would impede the growth of rice sown broadcast. It is sown in the nurseries in May and planted out in the fields in June and July and harvested in October.

There are many varieties of rice. Those of the 1st class are: básmati, begmi, jhínjhan, rám juáni, ranghrí, pardesi, totá rám, sálhí sukhdás, jhiwán, dhámkar and ruhan.

Those of the 2nd class are: nikandá, jándarlá, múnji, sáli, munjhárá, ujlá, játú, nikandí, gyáli, gyásu. Those of the 3rd class are: sáthú, rorá, katehri.

Básmati rice is the most valuable: it is found in the Hatli and Ner *wazíris*. Begmi, rám juáni are also fine varieties and are exported on camels from Hatli and Anantpur *wazíris*. All the other varieties of rice are found in Hát Garh, Mast Garh, Machhrot, Kásan, Ner Garh, and Ballh.

Maize.

Maize grows everywhere throughout the hills. It requires but little rain and suffers from excessive rainfall and moisture of the soil. Being of small commercial value it is the commonest food of the agricultural classes. The best kind of maize is produced in Khanwál, a village in Pichhít *wazíri*. It grows abundantly in the Ballh, Hatli, Sanor and Kamláh *wazíris*.

Autumn pulses.

Of the various pulses *másh* or *máh* (*Phaseolus radiatus*) is the best and most esteemed. Drangsira and Tungal produce the best kinds. It is sown in July and harvested in November. The grain is used as *dál* and made into *barís* by being soaked in water, pounded with a stone and dried, *Kulth* (*Dolichos uniflorus*), the commonest and poorest pulse of all, is generally cultivated on high meagre soils. *Máh* and *kulth* are frequently grown together.

Millets.

Various kinds of millet are cultivated on the higher hills. Of these *kodrá* or *mandal* (*Eleusine corocana*), *china* (*Panicum miliaceum*), *bhiresa* (*Fagopyrum emarginatum*), *kangni* (*Pennisetum italicum*) and *sariárá* are sown in May and June in the higher lands. *China* and *kangni* are sown together and *kodrá* as well as *sariárá* are also added to the combination. All these millets are abundantly cultivated in Saráj, Nachan, Chohár, Badár and Uttarsál. Bread is made of *kodrá* and *bhiresa* while *china* and *kangni* are stored to feed the cattle during the winter.

Cotton

Cotton is cultivated in Ballh, Hatli, Anantpur, Kamláh and Pichhít. It is sown in April and ripens about November.

Potatoes.

Potatoes grow abundantly in Chohár, Sanor and Kamláh. In Saráj wild potatoes are to be found. Potatoes are largely exported to the plains from Chohár.

Turmeric.

Turmeric is generally cultivated on the low, moist lands of Píndoh and Kippar. It is planted in May and does not mature till the end of November.

CHAP. II, A.
Agriculture
Spring crop.

The staple crops in the spring are wheat and barley. Wheat is the more important of the two as a revenue-paying crop. It is usually sown in September as soon as the rains cease. In the lower hills it is sown soon after the Kharif crop has been cleared and is harvested in June. Barley is generally cultivated on poor soils. The best kind of wheat is produced in Pindoh, Ballh and Hatli. Wheat produced in the higher hills is large in the grain but its quality is inferior.

Gram.

Gram is cultivated in the low lands. It suffers from excess of water during the rains, and is produced for local consumption only, in Ballh, Hatli, Anantpur and Kamláh.

Tobacco.

Tobacco grows in the low valley on the best *báráni* and sometimes on irrigated lands. It is sown in July and is matured in November and December. It is not much esteemed.

Sugarcane.

Sugarcane is largely cultivated on the best lands of the Ballh Valley. The *gur* produce appears to be of an average quality and is only used for local consumption. It is inferior to the Kángra *gur*, which is largely imported into the State.

Tea.

Tea was introduced in the year 1865. As the results were favourable its cultivation was greatly encouraged, and in consequence many tea-gardens belonging to private persons were soon flourishing along the border of Bir Bangáhal, where the climate is very suitable for tea cultivation. The State maintains two large gardens at Súkhábágh and Dhelú and the outturn now amounts to about 40,000 pounds in all.

Poppy.

The poppy is sown in October on the best manured high lands. When the young plants shoot up, frequent weeding is necessary. When the poppy heads are ready, two or three slits are made in each of them in the evening and the next day the juice that oozes out of the slits is collected. The juice is extracted twice from the same poppy-head. Opium is prepared in Chohár, Badár and Saráj. The land in the Mandi valley does not suit the poppy.

Hay.

Grass is not cultivated for hay, as the steep hill sides incapable of cultivation are covered with grass suitable for fodder. Such lands are called *kharyátr*. The people cut grass in September and October, this when dried makes good fodder for all kinds of cattle in winter. This grass does not lose its greenness even when dried and is called *sarlú*. If cut late its colour when dried changes to brown and is supposed to be inferior to *sarlú*. It is called *kattal*. Grass growing in fields of maize, rice, *mash* or pulse is cut and serves as a green fodder for cattle. It increases the milk of cows and buffaloes, and is known as *sanha*. Its refuse collected and dried serves again as fodder and is called *juth*. Several varieties of hay of wild growth are found on the *kharyátr* hills. *Kharmakora* grows on barren hills during the rains and is cut in November and December. It is used for thatching huts. An inferior kind is called *dhaula* from its brown colour and brooms are made of it.

CHAP. II, A.

Agriculture

Hay.

Bagga is grown on rocky hills and by twisting it together ropes are manufactured. *Beohal* is a tree whose leaves are also used as fodder.

The following statement gives the outturn of the principal crops per *khár* on the best land:—

Crop.	Soil.	Quantity of seed. In *lakhs*.	Quantity of seed. In *kachcha* maunds.	Outturn. In *khárs* and *lakhs*.	Outturn. In *kachcha* maunds.	Proportion of outturn to seed.
Rice	on irrigated land ...	5 lakhs.	7½	4	120	15 fold.
	on unirrigated land ...	5 „	7½	1½	45	6 „
Wheat	on irrigated land ...	2½ „	5	1½	60	12 „
	on unirrigated land ..	5 „	7½	2⅔	60	8 „
Barley	on irrigated land ...	5 „	7½	5	120	15 „
	on unirrigated land ...	5 „	7½	1½	45	6 „
Buck-wheat	Do. do. ..	1¼ „	2½	25 lakhs	50	20 „
Másh (*Phaseolus radiatus*).	Do. do. ...	...	5 *sers.*	...	50 *sers.*	10 „
Gram	Do. do. ...	...	5 „	...	25 „	12 „
Maize	Do. do. ...	1¼ lakhs	2½mds.	25 lakhs	50 lakhs	20 „

Indebtedness of agriculturists.

The principal causes of debt among the agricultural classes are marriage expenses, and the high rates of interest. A woman will leave her husband and attach herself to another man, who then pays Rs. 150 or Rs. 200 to the first husband, with the result that the first marriage is annulled and the woman becomes the wife of her new lover. The poorer agriculturists on the failure of a crop have to borrow grain from the Khatri bankers, whose rates of interest are 2 or 3 per cent. *per mensem* and compound interest is generally charged. The law has, however, been changed and the courts now as a rule do not allow a higher rate than 1 per cent. *per mensem.*

Waste and grazing grounds.

There are some waste and grazing lands included within the boundaries of each village or *gráon*. The grazing land is left for cattle while all the waste belongs to the State and no tenant has power to reclaim without the permission of the Darbár. There are some small patches of waste in and among the fields and enclosures which are included in the leases granted by the State. These remain in the possession of their respective holders as waste and are charged with an increased rent when they are broken up and added to the field. The holders have, however, a right to construct channels through them for the use of their fields from a stream or river.

The *málguzárs* who do not themselves cultivate land are more in debt than those who do. The tenants of *jágírdárs*, *máfidárs*, and *sásandárs* are comparatively poorer than the tenants of *málguzárs*. Of the tenants, those who pay cash rents are in better circumstances than those whose rents are fixed at a share of the produce.

Section B.—Live Stock.

CHAP. II,B.

Live Stock.

Cattle. *Table* 22 *of Part B.*

The cattle are generally very small in size but fairly strong. A bullock is not worked till he is four years old and a pair of ordinary plough oxen may be purchased for Rs. 20. A cow generally gives 2 *sers* pakka of milk and can be had for Rs. 16.

Buffaloes.

A buffalo gives up to 6 *pakka sers* of milk and the best are sold for Rs. 50 each. They are kept principally by Gújars and their milk is used to make *ghi* which is exported to Simla and the Kángra District. The Hindu Gújars settled in Mandi will often combine a little agriculture with their normal pastoral occupation, but the Muhammadan Gújar never does so. The pastures are leased out just as they are in Kángra, to *zamíndárs* from that District, who bring their cattle in to Mandi for three months from May or June. On the higher hills some Muhammadan Gújars who own large flocks have obtained permanent leases of their pasture grounds and pay a fixed annual sum. In all other cases, resident owners of buffaloes are taxed in kind, 5 or 6½ *sers* of *ghi* being the charge on each milch-cow whether the property of a Gújar or of an enterprising landowner who keeps a few buffaloes on the waste land near his own. Those who come in from Kángra are taxed at the rate of 12 annas for a milch-cow, 8 annas for a barren one, and 4 annas for a calf. This tax brings in about Rs. 1,000 annually. Buffaloes are not employed either in field labour or in haulage.

Ponies and mules.

There are but very few ponies and mules although there is plenty of grazing. An attempt has been made to promote mule-breeding, and two Syrian donkey stallions have been sent for.

Goats and sheep.

Land-holders who have waste lands close to their cultivation keep goats and sheep for their wool. Sheep are shorn two or three times a year and the average annual yield of wool per sheep is one *ser pakka* which realizes eight annas. The people manufacture blankets, *pattus* and other clothes of the wool for ordinary use; while *sel*‹*s* or thick rugs are made of goat-skin, which serve as waterproofs in the winter rains. The cultivators of Mandi who keep flocks of sheep pay grazing dues called *chhapánj* and *ganákar*. *Chhapánj* means a fifth or sixth. In the time of Raja Sidh Sen a number of goats for breeding purposes were lent to the cultivators and one-sixth of the produce was demanded from them as the State's share of the profit. These cultivators have still to pay *chhapánj* on the number of the flock. *Ganákri*, at the rate of one goat per lot of twenty, is realized as a grazing due from the other cultivators of Mandi. If they want to pay in cash Re. 1 is charged. The number of sheep owned by Mandi cultivators is roughly estimated to be 4,500. Some foreign Gaddís from Kángra and Chamba with very large flocks of sheep and goats visit Mandi in the winter from October to March and farm the forests of the lower valleys for grazing. They have to pay grazing dues at the rate of 9 pies per head, or Rs. 4-11 per hundred. About 40,000 sheep are thus grazed in winter by the shepherds of

CHAP. II,C. — Forests. — Goats and sheep.

Bashahr, Pálampur, Kángra and Kúlú and the grazing dues amount to Rs. 1,860. In the beginning of winter many flocks coming from Lahul and Kúlú on their way to the lower hills of Kángra, Mandi and Suket cross the Bhabu and Dulchi Passes. A flock or *kandah* consists of from 500 to 1,200 sheep, three or four Gaddís followed by as many dogs accompanying the flock. A toll of Rs. 2 in cash *plus* a goat per flock is levied at the Ul bridge on the Bubu route, and at the Empress Bridge on the Beás on the Dulchi route.

Section C.—Forests.

Forests. Table 27 of Part B.

The State forests have always been looked after by *rákhas*, or forest guards, but no scientific management has been attempted in the past. Now, however, two students have been sent to the Forest School at Dehra Dun to learn forestry and a Forest Department is being organized.

Trees.

The commonest trees are on the higher ranges, *rai*, *tos*, *chil* *kail* and *kelo*. *Kail* is found chiefly in Saráj, Sanor and Nachan, growing with *kelo*. Box-wood is also found but less commonly. On the lower hills the principal trees are *tun*, *alsan*, *simbal*, *ohi*, *khirak* and *khanur*.

The fruit trees are those generally found in the hills—walnut, apricot, plum, plantain, pear, peach and pomegranate; *kafal*, *trumal* and mulberry in Kamlah and Sandhol; oranges, jambolin, figs, lemons of several kinds, citron and apples are found also.

The following table gives useful trees and shrubs :—

Hill name.	English name.	Botanical name.	REMARKS.
D. Kelo ...	Himalayan cedar	Cedrus deodara ...	Reserved as special property of the State. The most valuable timber on the border of Kúlú and Plách on the higher hills.
Kail ...	Blue pine ...	Pinus excelsa ...	Timber for the use of agriculturists.
Chil ...	Pine	Pinus longifolia ...	Found in Bangahal, Nar and Kamlah forests, beams and planks are made.
Rái ...	Spruce ...	Abies smithiana ...	Not valuable, shingles are made of it for roofs of houses.
Tos ...	Silver fir ...	Abies webbiana.	The wood is not much valued.
Tali ...	*Shisham* ...	Dalbergia sissu ...	Valuable timber tree found in small quantities.
Tun ...	...	Cedrela toona ...	Wood of a red colour used for furniture and very durable.
Khirk ...	Celtis ...	Celtis australis ...	Inferior kind of wood.
Tut ...	Mulberry ...	Morus parvi folia ...	Wood highly esteemed.
Alsan ...	...	...	Wood used for thatching houses.
Shamshád ...	Box ...	Boxus sempervirens	Wood in demand for carving, combs are made of it, found on higher hills.
Simbhal ...	Cotton tree ...	Bombax heptaphyllum.	Planks used for roofing.

CHAP. II,D.

Mines and Minerals.

Trees.

Hill name.	English name.	Botanical name.	REMARKS.
Ohi ...	*Siris* ...	A species of acacia	Grows rapidly, wood light and not valuable
Amb ...	Mango ...	...	Wood is valuable and is used as timber.
Ban ...	Himalayan oak	Quercus incana ...	Timber used for beams and rafters.
Akhrot ...	Walnut ...	Juglans regia ..	Valuable fruit-bearing, wood of old trees is handsome and used for furniture.
Ber ...	*Ber* ...	Zizyphus jujuba ...	Wood used for clogs and saddle, trees shady.
Bohr ..	*Borh* ...	Ficus indica ...	Shady.
Pipal ..	*Pipal* ..	Ficus religiosa ...	Do.
Nigola ..	Hill bamboo ...	Arundenaria utilis ...	Baskets and mats are made of it.
Rauns ...	Indian ash ...	Cotoneaster aceleris	Walking sticks are made of it.
Tejbal ...	...	Zenthoxylon hostile	The aromatic fruit is used as condiment.
Aru ...	Peach ...	Azygdalus persica ...	Fine fruit, is grown in Bangahal and Ner gardens.
Alucha ...	Greengage ...	...	Common fruit, is found in the lower hills.
Alu bokhára	Plum ...	Prunus Domestica ...	Ditto.
Jáman ...	Himalayan cherry	Cerasus cornuta ...	Grows to a large size, wood esteemed.
Palu or *seb*	Apple ...	Pyrus malus ...	Fine fruit, is found in the upper hills.
Nákh ...	Pear ...	Pyrus communis ...	Grows abundantly but the fruit is not much esteemed.
Ber ...	Ber tree ...	Zizyphus jujuba ..	A common fruit ; wood used for clogs.
Anar ...	Pomegranate ...	...	Yields a valuable fruit.
Lemon ...	Lemon ...	...	Grows abundantly in Bangahal, Kamloh and Ner Hatli.
Aru ...	Himalayan apricot.	Armeniaca vulgaris	Grows in the upper hills.
Segal ...	Wild pear ...	Pyrus mariolosa ...	A common fruit.
Phigru ...	Wild fig ...	...	A fine fruit.
Har ...	Chebulic myrobals.	Terminalia chebula	A valuable tree, the fruit yields purgative medicine.
Bahira ...	Beleric myrobalan tree.	Do. belerica...	Fruit yields a dye and medicine.
Amla ...	Ditto ..	Emblica officinalis...	Fruit preserved as a pickle, the bark is astringent.
Chirata ...	Chiretta ...	...	Branches make a tonic medicine, grows in Chohár and Sanor.
Bangra ...	Hemp ...	...	Grows abundantly on the Kulu border.
Amaltas ...	Indian laburnum	Cassia fistula ...	Fruit used as purgative medicine.
Gulj ...	Gohi ...	...	Fruit used as a medicine.

Section D.—Mines and Minerals.

The mineral wealth of the State is great, but the distance of the country from all possible markets and the difficulty of procuring materials and labour are insuperable obstacles to its development. Iron is the metal most widely found, but gold is also found in small quantities in the bed of the Son stream, a tributary of the Beás on its left bank. Lignite is also found in insignificant quantities and several slate quarries are being worked. The salt mines contribute about one-third of the State revenue.

Iron.

Iron is found in Saráj, Náchan, Pandoh, Chohár and Sanor in small quantities in the form of crystals of magnetic oxide of iron embedded in decomposed and friable mica schists. Throughout the

CHAP. II, D. Mines and Minerals. Iron.

Saráj *wazíri*, iron is found in practically inexhaustible quantities. It is collected during the rains when slips on the face of the hill expose the veins to a considerable extent and the schist at the same time is particularly soft. It is melted at several places. The method of working is very simple. It is melted in a smelting furnace, which is about two feet in height and one in diameter. The furnace stands upon an iron grating with a hollow in the ground underneath to receive the molten metal and bellows are attached to either side The fuel used is charcoal of the *chíl*, *rai* or *tos*. In manufacturing one *man* of iron, 15 *mans* of charcoal are required, and this means the consumption of a whole *rai* or *tos* tree costing at least Re. 1. Seven men have to work on it, each getting three annas a day; thus one *man* of iron costs about Rs. 2-5 and in the Mandi market it realizes about Rs. 2-2, so that the smelting results in a loss of three annas per *man*. In 1845, the income from iron was Rs. 14,000 but it fell to Rs 2,737 in 1891 while wood was supplied by the Forest Department free of charge. The manufacture is carried on under petty leases granted yearly to the Mandi Khatrís. The existing forests would be quite insufficient to work this iron on an extensive scale. The net annual value of the outturn is now Rs. 1,000 or Rs. 1,200.

Slates.

There are slate quarries in Badár, Uttar Sál, Sanor, Chohár, Saráj, Náchan and Pandoh. As all these places are on the higher ranges and in out of the way places, the cost of carriage prevents export and the greater portion of the outturn is consumed locally. The neighbouring cultivators get slates free of charge. Bákhal in Pandoh produces the best slates for roofing purposes. It is at a distance of about 12 miles across the river Beás above Mandi, and a mule road was constructed in 1902 to connect the quarry with the capital, the river Beás being crossed by a wooden bridge now under construction.

Salt.

Salt is found in the Ghoghar range and is worked at Guma and Drang. It is quarried in the beds of ravines. The Guma salt is considered purer in quality than that of Drang, but both contain from 25 to 35 per cent. of foreign matter.

Formerly Guma salt found its way as far as Gurdáspur and Dinanagar, and Drang salt as far as Nadaun and Una, but now it is being replaced by the Khewra salt, and its export to British territory is confined to a portion of the Pálampur and Hamirpur Tahsils and the Kulu Sub-Division of the Kángra District. Drang salt is exported to the surrounding Hill States, Suket, Biláspur and Bashahr. During the year 1900-01 the quantity of Mandi salt consigned to Native States and exported to British territory amounted to 53,591 and 57,683 *mans* respectively. The British Government maintained an establishment costing about Rs. 7,000 a year for the supervision of the quarries, but in 1902 they made a considerable reduction. The State expenses come to about Rs. 15,000 a year,

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Mines and Minerals.
Salt.

while the State revenue from this source amounts to about Rs. 85,000 a year and the British Government share to about Rs. 33,000. The working expenses amount to about Re. 0-2-6 per *man*. A light tramway was constructed in 1902 at Guma at a cost of about Rs. 5,000 and small waggons are used to remove the mud and stones and clear the ground. This saves considerable manual labour.

The officers of the Salt Department are known by certain local names.

(1) *Dáni* is the Inspector or Head officer on the mines.
(2) *Dhauri*, a miner under whom the labourers work on the mines.
(3) *Bhatungru*, who keeps a register of attendance.
(4) *Barhil* or *godami* who keeps the tools.
(5) *Batwál*, one who puts the weights in the scale, when salt is being weighed.
(6) *Jakhwáhi*, who weighs the salt.
(7) *Dhadu*, an assistant of the *dhauri*.

The protective establishment consists of two Inspectors and a number of peons under the general direction of the Commissioner, N. I. S. R. The apportionment of the duty and the protective arrangements are regulated by the *sanad* granted to the State in 1846 and by subsequent agreements. A history of these is given in the following extract from the Manual of the N. I. Salt Department, Vol. II, pp. 149-50.

By sec. 7 of the *sanad* granted to the Rájá of Mandi on the annexation of the Jullundur Doáb in 1846 provision was made for the regulation of the price of the salt produced within the State. The section runs :—

" In regard to the duties on the iron and salt mines, &c., situated in the territory of Mandi, rules should be laid down, after consultation with the Superintendent of the Hill States, those rules should not be departed from."

(2) The price of salt was accordingly fixed at 10 annas a *maund* in Nov. 1846, and this rate continued in force down to the 31st of Jany. 1871. The Rájá received this revenue.

(3) In 1869-70, it was brought to notice that the quantity of untaxed Mandi salt consumed in British territory was considerable, and to protect the salt revenue of the British Government, the charge made for Mandi salt at the mines was raised to Re. 1-4 a *maund* with effect from the 1st February 1871, 10 annas being the price of the salt as fixed in 1846, and 10 annas being added as a duty. It was further decided that on all salt consigned to British territory, the duty of 10 annas a *maund* should be paid to the British Government. An establishment was accordingly posted at the mines on behalf of the British Government to register the destination of the consignments of salt issued; and in accordance with the results recorded the duty realized was divided between the British Government and the Rájá.

(4) Some friction between the Rájá's officials and the establishment posted at the mines resulted from this arrangement, which was accordingly modified under orders issued by the Government of India in a letter from the Foreign Department, to the Government of the Punjab No. 2654 P., dated

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Mines and Minerals.
Salt.

12th November 1878. By the new arrangement, which was introduced with effect from the 1st May 1880, the duty of 10 annas a *maund* on all salt sold at the mines, whether consigned to Native States or to British territory, was divided between the British Government and the Rájá on the basis of the ascertained consumption of Mandi salt in British territory and in Mandi and other Native States, in the proportion of two-thirds (6 annas 8 pies) to the former and one-third (3 annas 4 pies) to the latter. The Rájá continued to receive the full price of 10 annas a *maund* on all salt sold at the mines.

(5) In consequence of the reduction in the rate of duty on salt levied by the British Government to Rs. 2 a *maund*, the duty on Mandi salt was reduced from 10 annas to 6 annas a *maund* with effect from the 1st of April 1884; and under orders issued by the Government of India it was arranged :—

(i) that the duty on Mandi salt shall fluctuate with the British duty in the proportion of 1 to 5 ;

(ii) that the price of Mandi salt, 10 annas a *maund*, shall not be lowered without the previous sanction of the British Government.

The total charge on Mandi salt was therefore reduced from Re. 1-4 to one rupee a *maund*. The distribution of the 6 anna duty was continued in the same proportions, and the British Government received 4 annas and the Rájá 2 annas a *maund* on all salt sold.

6. In 1888, the duty on salt in British India was again raised from Rs. 2 to Rs. 2-8 a *maund*, and on the principle stated in the preceding paragraph, the duty on Mandi salt was raised from 6 annas to 7 annas 6 pies a *maund*. This rate took effect from the 26th Jany. 1888 at the Guma mine and from the 28th *idem* at the Drang mine. The duty of 7 annas 6 pies a *maund* was divided between the British Government and the Rájá in the proportion of 5 annas to the former and 2 annas 6 pies to the latter.

7. In Nov. 1889, the Rájá was permitted to raise the price of salt at the mines from 10 annas to 10 annas 6 pies a *maund*. The charge on Mandi salt per *maund* is now as follows :—

	Rs.	a.	p.	
Duty	0	5	0	Paid to the British Government.
	0	2	6	Received by the Rájá.
Total	0	7	6	
Price	0	10	6	Received by the Rájá.
Total cost	1	2	0	

A charge of 3 pies a *maund* also levied on all salt sold to traders at the mines to cover the cost of transport of the salt from the quarries to the depôts where it is weighed and issued; but this charge does not appear in the accounts. Agriculturists and others removing salt in *kiltas* or headloads are exempt from this charge, but are required to work for one day without remuneration at the mines.

In February 1900, the Punjab Government proposed that the duty should be divided for ten years between the British Government and the Rájá in the proportion of 3: 2, as the statistics of the then existing consumption of Mandi salt in British and Native territories showed that three-fifths and not two-thirds of the total quantity issued was consumed in British territory; and, in the opinion of the Lieutenant-Governor, the intention of the arrangement of 1878 was that the division of the proceeds of the duty then made should not be final, but should be subject to readjustment in accordance with the consumption of the salt. The so-called price of the salt, however, is to a large extent duty under

CHAP. II. E.

Arts and Manufactures.

Salt.

another name, and the Punjab Government, when recommending the adoption of the system of taking a fixed proportion of the duty in 1878, evidently did not intend that the proportion fixed should be liable to periodical readjustment, as it was proposed to abolish the registration of the destination of consignments. The Government of India therefore decided that the Rájá has no equitable claim to revision in his favour of the existing arrangement. By the order of Government received on the 19th March 1903 the salt duty was again reduced from 7 annas 6 pies to 6 annas a *maund*. This took effect from the 20th March 1903. By this arrangement in force now, the duty of 6 annas is divided between the British Government and the Rájá in the proportion of 4 annas to the former and 2 annas to the latter.

Section E.—Arts and Manufactures.

Principal industries and manufactures.

Blacksmiths work in iron and make all the agricultural implements. Some also make ornaments of brass and zinc for the poorer agriculturists. The goldsmiths of Mandi cannot compete in skill with the Sunárs of Kángra; but they make ordinary ornaments and earn 8 annas per *tola* for gold, 6 annas per *tola* for silver ornaments as wages. The carpenters are generally skilful, and during the summer some of them visit Simla where they earn high wages. In Mandi town, however, they generally earn only 6 annas a day. The carpenters of Chohár make pots of walnut wood. Thathiárs or workers in metal are very few in number, but they are skilful and can make all the vessels in ordinary use as well as brass idols for the temples of the local deities, and a curious brass pen-and-ink case made to be carried in the waist band. The Thávis are industrious and some of them do good stone carving and also make idols. The Bhanjieras are an important and industrious class who make many useful articles of bamboo at very low rates. They also make baskets for grain of various sizes, boxes (*patárs*) for keeping clothes, *jirdas* for screens and *manjris* for matting; also the *kiltas* in which hillmen carry loads on their back. A local proverb shows the esteem in which the bamboo is held for the variety of articles made of it,

Kanka re nán venjá re vanán idhírá kiyá vakhán.

"What can be said of the different kinds of bread made of wheat and of the various articles made of bamboo." They also make umbrellas of *bhoj patr* leaves, which are largely used by the poorer classes.

Weaving is another important industry among the hill people. Nearly all the agriculturists of the upper hills make woollen clothes for their own use. Some of the people in Chohár and Sanor are improving in the arts of spinning and weaving wool, and make blankets of superior quality which realize good prices in the markets of Kulu and Mandi. The *niláris* are well skilled in the art of dyeing, gay colours of great beauty and variety being much in use. There is a good deal of dyeing in Mandi, as married women never wear clothes which are not of a gay colour.

CHAP. II, F.

Commerce and Trade.

Principal industries and manufactures.

Fibrous manufactures are not neglected. From the fibre of the wild nettle and cultivated hemp are made ropes, shoes, bags, and nets for fishing and snaring hawks. The bark of the *bihul* tree (*Grewia elastica*) is used as a fibre for ropes after the stalks have been well soaked in water. Ropes are also made of the *bagar* grass which grows on stony soil.

There are some Bohra and Khatri women who do needle work and make *pulkáris* or handkerchiefs of silk. They also make very pretty table-cloths which are greatly admired by Europeans.

Distilling liquor affords a livelihood to many persons. The brewing of *lugri* or hill beer and *sur* is also not unknown.

Section F.—Commerce and Trade.

Exports.

The State is rich in agricultural produce and exports a large quantity of grain. Rice and wheat from Hatli and Suranga are carried on camels to the markets of Hoshiárpur and also to Pálampur from Bangahal. There is a large trade in potatoes and *rasot* (a yellow powder used for various purposes, *e.g.* salve for the lips, dyeing, etc.). The former are exported from Chohár and the latter from the Ballh District. Other staples of the export trade are tea, salt and *ghi*. Tea amounting to 30,000 to 40,000 lbs. is annually exported to Amritsar, and not less than 300 maunds of *ghi* to the Kángra and Simla Districts. Traders from Simla visit the Gújars at their homes and buy up their produce in small quantities. Spices and medicinal herbs of many kinds are also produced and exported to the plains. Salt is largely exported to the Kángra District and neighbouring Hill States of Bashahr, Suket, Nálagarh and Biláspur. *Karáhis* (or frying pans), *tawas* (iron plates on which bread is baked), made of local iron, are exported to the plains, as they are very strong and durable and much appreciated by the people. The opium made in the State is chiefly kept for local consumption, only a very small quantity finding its way to the Hoshiárpur and Kángra Districts. Honey is largely sent to Hoshiárpur, but it is inferior to that found in Kulu.

Timber is largely carried down by the Beás and Sutlej rivers, and is collected at Wazír Bhular and Doraha for sale. As the forests have been worked by contractors for some years past all the timber belongs to them, the State receiving a royalty before the timber is floated into a stream. Hides, wool, hawks and musk are also exported to the plains.

Imports.

The chief imports from the plains are English-made piece-goods, household vessels of brass, copper and other metals from Delhi, Amritsar and Jullundur. Gold and silver from the Amritsar market, sugar and oils from Hoshiárpur, also country-made coarse cloth from Garhshankar in the Hoshiárpur District are largely mported. Salt from Khewra has been replacing the local sal

CHAP. II,G.

Means of Communication.

and about 5,000 maunds are now imported annually into Mandi territory.

Imports.

Thousands of mules on their way from Hoshiárpur to Yárkand and Ladákh pass through the town of Mandi. They carry tobacco, tea, sugar, coarse cloth and English-made piece-goods to Yárkand and on their return bring coarse woollen cloth and carpets, *charas* and spices from Yárkand.

Section G. – Means of Communication.

Roads.

Mandi suffers from the want of easy and quick communication with the railway. It may be reached from the plains by the following routes :—

(1). Kángra-Pálampur Road.

(2). Jullundur-Hoshiárpur Road.

(3). Simla-Suket Road.

(4). Doráha-Rupar Road.

ROUTE NO. (1) KANGRA-PALAMPUR ROAD.

By route No. (1) Mandi is 131 miles from Patháukot, 81 from Kángra and 77½ from Dharmsála. Ekkas run from Pálampur to Baijnáth whence traffic is by mules, ponies or camels. The following are the stages on this line :—

(1). From Pálampur to Baijnáth, 11 miles ...	A very ancient temple of Shiva, dák bungalow, serai, encamping ground, post and telegraph office ; water plentiful, a small bázár for the supply of provisions.
(2). Baijnáth to Dhelu, 12 miles	A dák bungalow, serai and encamping ground, road very good, water plentiful in the rains but scarce in summer, supplies and coolies procurable after due notice. Two miles up from Baijnáth at the top of the Ghatta, is the Mandí border; 5 miles further on is the Sukha Bágh plantation, then the Bajgar stream is crossed and the road ascends up to the bungalow on the left hand side. Although a little higher than Baijnáth temperature is the same as at Baijnáth.
(3). Dhelu to Urla, 14 miles	Half a mile from Dhelu the Gugli stream is crossed by a bridge, then the road ascends to Hará Bágh, a distance of about 6 miles, and 3 miles further on arrives at the Guma salt mines. Thence it ascends for 3 miles and finally descends to Urla 2 miles further on. Dák bungalow, serai and encamping ground, water plentiful.
(4). From Urla to Drang, 12 miles	Good riding road, dák bungalow, serai and encamping ground, water sufficient.
(5). From Drang to Mandi, 11 miles ...	After an ascent of 5 miles the road descends 6 miles to Mandi, crossing the Beás by the iron suspension bridge, large bázar, dák bungalow, serai and encamping ground, water plentiful.

CHAP. II,G.

Means of Communication.

Baijnáth-Mandi Road.

The Baijnáth-Mandi Road was constructed in 1887 at a cost of a lakh of rupees. It is 47 miles in length from Baijnáth Ghatta on the Mandi border. Its average slope varies from 7 to 10 in every 100 feet and it is from 10 to 12 feet in breadth. The road is being widened to 16 feet and up to Dhelu, 12 miles from Baijnáth, it is now open for bullock carts.

Travellers from Pálampur to Kulu leave this road near Guma and ascend the hill on the left 4 miles up to Jhatingri. Badwani is 12½ miles from Jhatingri. The Ul is crossed by a bridge 3 miles below Jhatingri. From Badwani the road crosses the Bhabbu Pass 9,480 feet to Karaon, 10 miles in Kulu, thence the road runs down the Sarwári valley to Sultánpur (8 miles). This road is covered with snow during the winter and remains closed from December to February or March,[1] so travellers have to proceed to Kulu by the lower road from Drang, the 4th stage on the main road from Baijnáth.

Drang to Kataula, 16 miles	Kandi is ½ mile below the Dulchi Pass which is 7,000 feet above sea-level.
Kataula to Kandi, 9 miles	
Kandi to Bajaura, 9 miles	
Bajaura to Sultánpur, 9 miles	

There are dák bungalows and serais at each stage, and provisions and coolies are supplied on due notice being given. A week's clear notice is required for Jhatingri and Badwani.

ROUTE No. (2) JULLUNDUR-HOSHIARPUR ROAD.

This is the shortest route from any station on the North-Western Railway to Mandi. There is much mule and camel traffic on it, hundreds of mules passing through Mandi by it to Ladákh and Yárkand. It is not, however, liked by European travellers, as it is rather hot during the summer. Rest-houses have not been built at all the stages and servants are not kept at the rest-houses already built.

Jullundur to Hoshiárpur, 25 miles	The journey by carriage or *ekka* takes 3 or 4 hours. There is a dák bungalow at Una, a large town with many shops.
Hoshiárpur to Una stages, 27 miles	
Una to Barsar in the Kángra District, 20 miles ...	
Barsar to Aghar, 14 miles	
Aghar to Bhamla (in Mandi) 14 miles	
Bhamla to Galma Devi, 13 miles	
Galma to Mandi, 11 miles	

This road from the Sher Khad stream 2 miles below Bhamla is 27 miles from the town of Mandi. It was built in 1882 at a cost of Rs. 50,000. Its average slope is 10 to 12 in 100 and its breadth 8 or 9 feet. It is kept in thorough repair and is open for camel traffic.

ROUTE No. (3) SIMLA-SUKET ROAD.

This road is 96 miles long and the following are the stages on it :—

Simla to Bhajji, 24 miles	Cross the Sutlej river by the bridge at Tattapáni, near Bhajji.
Bhajji to Alsindi (in Suket), 12 miles	There are rest-houses but servants are not kept, supplies and coolies are procurable after due notice.
Alsindi to Chindi (in Suket), 9 miles	
Chindi to Jhungi (in Mandi), 11 miles	
Jhungi to Ghiri (in Suket), 12 miles	
Ghiri to Bhojpur, 13 miles	
Bhojpur to Mandi, 15 miles	

ROUTE No. (4) DORAHA-RUPAR ROAD.

The road is 106 miles from Mandi and pilgrims to Hardwár, Benáres, and Gya travel by it. It is a bad road with no dák bungalows and no rest-houses. Travellers have to go by boat from Doráha to Rúpar *viâ* the Sirhind Canal and cross the Sutlej by boat at Dihar between Biláspur and Suket.

(1) In 1904 it was closed till May, and in 1905 until the middle of June.

From Doráha Station on the North-Western Railway to Rúpar by boat, 36 miles.

CHAP. II, H
Famine.

	Miles.		Miles.
Rúpar by boat	36	Biláspur to Dihar	9
Rúpar to Kála Kund	21	Dihar to Suket	9
Kála Kund to Biláspur	15	Suket to Mandi	16
		Total	106

Ferries.

At Sandhol communication by ferry boat is suspended in the rainy season and travellers cross the river on *darais* or inflated skins. Between Mandi town and Sandhol there are also crossings where *darais* are used at Kun-ka-tar Kanda, &c.

Section H.—Famine.

The rainfall is usually sufficient. Sometimes however the low hills suffer either from a long break in the rains or from excessive rainfall.

Until 1893 the state seems to have been very prosperous. The Rabi of 1893 failed badly on account of drought, and cattle disease broke out. Next year (1894) there was too much rain. The produce of 1895 was below the average. The spring crop of 1896 was poor. The next monsoon failed and there was danger of famine. Takavi advances were given freely and relief works started. The Larji Bharwah road was constructed at this time as a relief work. Since then the crops have been uniformly good. It will be seen therefore that, generally speaking, the state is practically safe from famine; certainly from severe and general famine.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Division.

CHAP. III. A.

Administrative Divisions.

The State is divided into 4 Tahsíls—further sub-divided into 24 *wazíris*, *viz.*—

Tahsil.	*Waziri.*	Number of villages.	Population (1901).	Revenue.
				Rs.
NAGAR MANDI.	Mandi (proper)	4	8,144	...
	Ballhgarh ...	3	4,300	14,088
	Ballh Chauntra	6	5,641	8,250
	Hátgarh ..	4	5,940	11,514
	Baira ..	4	5,211	9,411
	Bagra ...	5	5,720	5,893
	Pichhit ...	4	4,618	3,764
	Tungal ...	7	5,529	2,754
	Total ...	37	45,103	55,674
CHACHIOT.	Saraj ...	13	14,908	13,264
	Náchan ...	15	12,509	16,402
	Kolú ..	3	2,264	2,818
	Pindoh ..	6	5,476	7,006
	Total ...	34	35,157	39,490
				Rs.
GOPÁLPUR.	Hatlí ...	8	8,706	51,959
	Anantpur ...	12	20,466	29,296
	Kamláh ...	12	13,985	19,588
	Total ...	32	43,157	64,843
HARABÁGH.	Lad ...	5	7,679	9,651
	Bhangál ...	6	7,971	12,837
	Ner ...	11	10,403	14,838
	Chuhár ...	6	5,240	6,581
	Gumma ...	2	1,820	2,241
	Drangsira ..	5	5,999	5,007
	Uttarsál ...	2	1,890	1,979
	Badár ..	3	2,146	2,595
	Sanor ...	5	6,053	5,157
	Naraingarh .	2	1,427	1,189
	Total ...	47	50,628	62,075
	Grand Total .	1,150	174,045	2,22,082

The above division into Tahsíls is for revenue work only, the whole of the judicial work of the State being carried on at headquarters by the following staff:—

Tahsíldár	1	Clerks	11
Qánúngos	2	*Chaprásis*	14
Amíns...	6		

Recently 2 Tahsildars have been appointed, their circles being respectively (1) Balh, Hatli, Gopálpur, Sandhol thanas, (2), Drang Chachot, Kande Saráj, Harabágh thanas. No alteration has been made in their judicial powers.

Staff. *Table* 33 *of Part B.*

In former times each *wazíri* was administered by a *wazír* under the chief *wazír* of Chauntra, so called from the *chauntra* or court of justice at the capital where he held his court and in which he is still regularly installed. In the time of the Sikhs however the *wazírs* were replaced by *kárdárs*, or, as they were called locally, *pálsrás* or *negis*. The *wazírs* had full powers in all cases relating to land: they could authorize the breaking up of waste, effect partition, assess fluctuating revenue, arrest cultivators who failed to pay their revenue punctually, attach their crops and inflict minor

Civil and Criminal Justice.

Staff. *Table 33 of Part B.*

corporal punishment. They collected the grazing and all other dues. Each *kárdár* had a *káyath*, or accountant, under him to keep his accounts, and a *pinjoli* or *mehar* in each *garh*. The *wazíri* was divided into several *garhs* or *meharáis*. The *garh* or fort itself was the head-quarters of the *meharái* and was selected as a safe stronghold for the storage of the revenue collected in cash or kind. Each *garh* was again sub-divided into several *gráons* or *bísis* which resembled the *tikas* in Kángra, and which were hamlets or groups of huts with their adjacent fields. The boundaries of the *gráons* were vague and ill-defined until the Settlement of 1870, when they were clearly demarcated and *kishtwár* maps prepared for the more populous tracts. At this Settlement all the powers above described were withdrawn from the *kárdárs*, and since then they have only been responsible for the collection of the revenue and the keeping of the accounts. It is also their duty to allot the *begár*, sending a fixed number of men to the capital for service by turns. In these duties they are assisted by the *pinjolís* and *mehars*, and have also a certain number of *piyádás*, *jeltás* or *gurákhás*. There are also *lambars* whose duty it is to act as watchmen and assist the police in criminal cases.

General administrative.

The Rájá is assisted in the general administration by the *Wazír*, who exercises the highest powers, both executive and judicial.

His duties are varied and onerous, but his judicial responsibility is considerably lessened by the fact that every appeal which he decides can be taken, on further appeal or revision, to the Rájá's court even if the *Wazír* has confirmed the sentence of the original court.

Revenue administration. *Table 36 of Part B.*

The administration of the Land Revenue system is supervised by the Wazír, and his principal subordinate is the Tahsíldár, who besides his judicial functions is also a revenue officer. In the latter capacity the Tahsíldár is assisted by a *kánúngo* and 25 *patwárís* or *káyaths*. Appeals from the Tahsíldár's decisions on revenue matters go to the Wazír.

Section B.—Civil and Criminal Justice.

Criminal Justice. *Table 34 of Part B.* Criminal Law.

The Mandi Darbár has adopted the Indian Penal Code in its entirety, with the exception of the section (70) relating to punishments. This has been modified in the following particulars :—

(*i*). As transportation cannot be inflicted, rigorous imprisonment for a term of 10 years or for life is substituted for it.

(*ii*). Solitary confinement is not inflicted.

As regards procedure the Criminal Procedure Code is followed in its main principles but with considerable modifications in detail. Every offence is cognisable by the police, and on receiving informa-

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Civil and Criminal Justice.

Criminal Justice. *Table* 34 *of Part B.* Criminal law.

tion of an offence the police *chálán* the case direct to the Wazír's court. In cases of cattle-trespass the *thánadár* has power under an old law to inflict a fine commensurate with the damage done, but he must then report the matter to the Wazír. Minor cases of offences against the person or property are transferred by the Wazír to the Tahsíldár, who can impose a fine up to Rs. 25 and imprisonment up to one month. Assessors are not appointed in Sessions cases, which are always tried by the Wazír. Sentences of death need the confirmation of the Rájá, and are not carried out until the sanction of the Commissioner has been received No appeal lies from a sentence of one month's imprisonment or Rs. 10 fine inflicted by the Tahsíldár, but any heavier sentence is appealable to the Wazír's court, whence a further appeal lies in every case to the Rájá.

Civil Justice. *Table* 35 *of Part B.*

The lowest civil court is that of the Tahsíldár who hears cases up to Rs. 100 in value, and suits for cultivating rights. A bench of four or five *munsiffs* has power to hear cases up to Rs. 200. Appeals from the decisions of both these courts lie to the Wazír. The Wazír hears all other cases, and an appeal lies to the Rájá's court in all cases.

Land suits are most common. They are decided in accordance with the ancient custom of the State. The body of tribal laws and customs has never been codified.

Pre-emption.

There are no definite rules relating to pre-emption.

Limitation.

The following rules of limitation are in force :—

	Years.
Claims for title in land	20
Claims based on bonds	20
Claims based on book accounts	12
Claims based on verbal agreement	3
Applications for execution of decrees must be made within	12

The law of divorce is curious. A man may divorce his wife provided she is willing. A woman may claim a divorce from her husband when he is willing to part with her, provided some other man is willing to marry her, and to pay the expenses her first husband incurred at her marriage.

Registration.

The Registration Act is not in force. The only documents which require to be registered are those relating to the transfer of property (without limit of value) and marriage contracts, *i. e.*, contracts transferring a woman from one husband to another. The re-marriage of a widow who has no legal guardian must also be registered on the husband's application and no such marriage is legal unless so registered. Registration of betrothals was once enforced, but is so no longer. Documents are registered in the Wazír's court.

Section C.—Land Revenue.

CHAP. III. C.

Land Revenue.

Village communities and tenures.

The Rájá is sole proprietor of all the land in the State and land-holders have no right to mortgage or sell their lands. However, to satisfy a decree passed in favour of a banker, a man can of his own free will give up possession of the produce of his fields for a limited period not exceeding 15 years, after the lapse of which period the land is resumable by the tenant. Many Koli *zamíndárs* of Ballh, Hatli, Rájgarh, Hátgarh, have effected transfers of land under the above conditions. A tenant who owed arrears of revenue and had not property to pay off the demand, might formally alienate his lands to a banker who paid off the arrears with the consent of the Darbár, but now the rules have been revised, and such transfers are only allowed for a limited number of years.

Persons who hold leases of lands from the Darbár are called *málguzárs*. Lands are assigned to them by a written lease, called *sántha*, granted by the Rájá, and in this are set forth the name of the lessee, the village and *wazíri* he belongs to, the extent of his fields and amount of rent due thereon, with the condition '*zamín badhtí badhání*' which means that the revenue will increase as the cultivated area increases, at a fixed rate. The details of the *begár* or corvée is also given, or if it is remitted, cash, in lieu thereof, is realized. This is called *bithángna*.

Leases have been thus granted to the following persons :—

(1). *Málguzárs*, as mentioned above.

(2). *Jágírdárs*, who are relatives of the Rájá and hold lands for their maintenance.

Each member of the ruling family receives a separate allotment of greater or less extent, according to the degree of his relationship to the Chief or to his influence in the State.

(3). *Muáfidárs*, to whom grants are made for services in time of war or peace. Such special services are rewarded by *inám* or *bási* grants.

(4). *Rozgár* land-holders: These are chiefly the Rájá's attendants and private servants, soldiers of the Body-guard, Tahsíl and Thána peons, Guards of forts, servants attached to the kitchen or *rasoi* are also included.

(5). *Lárhi-Bási* lands are granted to artisans and menials for services done to the State. Lohárs, Kumhárs, Náís and Thháwins fall under this head. These men hold lands for service only.

(6). *Sásan* lands are given to Brahmins, or religious priests, for the performance of religious duties. The power of alienation of sásan lands to other Brahmins is recognised.

CHAP. III. C.

Land Revenue.

Málguzárs.

The Rabi crop is called *niyáh* and its revenue is realized in two instalments, one in Ahár and the other in Bhádon, while that of the *sáyar* or Kharíf is similarly realized in Pos and Phágan. When the crop is ready and the corn has been reaped, the amount of seed is deducted from the produce. It goes to the *málguzár* if he gave seed to his tenants at the time of ploughing, otherwise it falls to the tenant's share. Half the produce then goes to the *málguzár* and half to the tenant who cultivated the land. Of the village menials only Lohárs receive a small fraction of the wheat or rice. The great mass of the agriculturists, owing to the small size of their holdings, do not employ hired field labour, but some of the wealthier ones employ village menials at harvest and also such poor agriculturists as have no land of their own. These men get a share of what is reaped or in some places food only. At the time of reaping the crop, the *málguzár* employs a *besku* or guard to keep watch on the harvested crop and the *besku* is entitled to receive from the *málguzár* 2 *pathas* or 8 *sers kachcha* of wheat or rice. Ploughing is done by the tenants (if any) of the *málguzár* who are also bound to repair the irrigating channels.

The trees standing on the cultivated lands are felled by the *málguzár* and the tenant with each other's permission. A tenant has free use of timber trees required for building his huts or for ploughing purposes.

In a very few instances a *málguzár* receives one-third of the produce. Examples of this are met with in the Suranga and Pichhít *wazírís* only.

A *málguzár* is only evicted from his land in the following cases :—

(1). For default of punctaal payment of revenue.

(2). For breach of loyalty and fidelity to the ruling prince.

(3). On refusal to pay additional revenue on the increased area of his land if an increase in the cultivated area is proved by measurement of the land.

No *málguzár* has a right to alienate any portion of the land he holds and a tenant has no right to claim a *málguzár's* land during his lifetime or in the presence of his collateral male issue. No tenant can be evicted from the land he has been cultivating without the order of the Rája. An order for the ejectment of a tenant can only be granted in the following cases :—

(1). If a tenant knowingly neglects his cultivation to the injury of the *málguzár*.

(2). If he takes away harvested crops in the absence of the *málguzár*.

The widow of a tenant retains possession on the death of her husband, and is allowed to have the lands cultiva ted by his male

CHAP. III, C.

Land Revenue.

collaterals, or, in the absence of such collaterals, by any tenant she chooses.

Deodár, kail, mango, shísham, and *toon* trees cannot be felled without the permission of the Darbár, even though they be standing on the cultivated area of the petitioner.

Jágirdárs, Muáfidárs and Sasandars.

It depends on the pleasure of the Rája to bestow *jágír* lands on his relatives for their maintenance. Such lands usually are given according to the degree of relationship. These *jágír* lands are always granted for the life of the *jágírdár*, and are resumed or reduced, as the case may be, by the State on his death. Some *jágírdárs* receive grain, others cash from their tenants ; they are bound by the customs of the holdings granted to them, and have no power to make any change in them. They also exact labour from their tenants according to their requirements, but in no case may the amount exacted exceed the rate of labour fixed by the State. The tenants of a *jágírdár* are, as a rule, exempted from doing *begár* service to the State, but the State has reserved certain rights of *begár* even in *jágír* lands. Labour is required from them as the occasion of a marriage in the Rájá's family : also on the Rájá's tours, and they must carry loads on the occasion of the Political Agent's or Lieutenant-Governor's tour within the territory of the State. They are liable for the carrying of game for the Rájá's kitchen, and for carrying supplies of snow. *Jágírdárs* are entitled to all the dues which are received by the State except the *haryáng* cess. *Muáfidárs* and *sásandárs* also have the same rights on the lands they hold unless special conditions are made with them contrary to the established customs. A *jágírdár* receives revenue from his tenants while a *muáfidár* gets rent.

	Principal Jágírdárs.	*Income.* Rs.
1.	Mián Mohan Singh	1,000
2.	" Ganga Singh	720
3.	" Kishan Singh	750
4.	" Kahn Singh	150
5.	" Dhánú	160
6.	" Dayál Singh	160
7.	" Sáwan Singh	100
	Inám Grants.	
1.	Wazír Karam Singh	1,200
2.	Sri Deo, Vaid	50
3.	Rameshar, Chaudhri	100
4.	Deví Dás, Visht	60
5.	Dewána, Visht	85
6.	Lakshman, Káyath	100
	Rozgár-Muáfi Grants.	
1.	Goordhan, Káyath	240
2.	Vaid Sri Deo	240
3.	Mahant Bálkishen	240
4.	Lachhman, Jamadár	140
5.	Mián Hira Singh	100
6.	Vaid Vidyaságar	125
7.	Mián Sant Singh	101

	Sásan Lands.	*Income.* Rs.
1.	Devi Rupeshri	200
2.	Mahádeo Tirlok Náth	120
3.	" Baij Náth	200
4.	" Parasar	160
5.	Sri Mádho Ráo	200
6.	Parohit Bajreshri Datt	1,000
7.	" Devi Rám's wife	1,000
8.	" Bhíma	225
9.	Pádha Gauri Datt	175
10.	Tarangu Rái	125
11.	P. Kanh and Jai Deo	200
12.	Mahant Bál Kishan Gir	125
13.	Rám Rái	150
14.	Jamadár Lachhman	125
15.	Bála Sástri	200
16.	Vaid Vidyaságar	200

CHAP. III. C.

Land Revenue.

Málguzárs.

The Rabi crop is called *niyáh* and its revenue is realized in two instalments, one in Ahár and the other in Bhádon, while that of the *sáyar* or Kharíf is similarly realized in Pos and Phágan. When the crop is ready and the corn has been reaped, the amount of seed is deducted from the produce. It goes to the *málguzár* if he gave seed to his tenants at the time of ploughing, otherwise it falls to the tenant's share. Half the produce then goes to the *málguzár* and half to the tenant who cultivated the land. Of the village menials only Lohárs receive a small fraction of the wheat or rice. The great mass of the agriculturists, owing to the small size of their holdings, do not employ hired field labour, but some of the wealthier ones employ village menials at harvest and also such poor agriculturists as have no land of their own. These men get a share of what is reaped or in some places food only. At the time of reaping the crop, the *málguzár* employs a *besku* or guard to keep watch on the harvested crop and the *besku* is entitled to receive from the *málguzár* 2 *pathas* or 8 *sers kachcha* of wheat or rice. Ploughing is done by the tenants (if any) of the *málguzár* who are also bound to repair the irrigating channels.

The trees standing on the cultivated lands are felled by the *málguzár* and the tenant with each other's permission. A tenant has free use of timber trees required for building his huts or for ploughing purposes.

In a very few instances a *málguzár* receives one-third of the produce. Examples of this are met with in the Suranga and Pichhít *wazírís* only.

A *málguzár* is only evicted from his land in the following cases :—

(1). For default of punctual payment of revenue.

(2). For breach of loyalty and fidelity to the ruling prince.

(3). On refusal to pay additional revenue on the increased area of his land if an increase in the cultivated area is proved by measurement of the land.

No *málguzár* has a right to alienate any portion of the land he holds and a tenant has no right to claim a *málguzár's* land during his lifetime or in the presence of his collateral male issue. No tenant can be evicted from the land he has been cultivating without the order of the Rája. An order for the ejectment of a tenant can only be granted in the following cases :—

(1). If a tenant knowingly neglects his cultivation to the injury of the *málguzár*.

(2). If he takes away harvested crops in the absence of the *málguzár*.

The widow of a tenant retains possession on the death of her husband, and is allowed to have the lands cultivated by his male

collaterals, or, in the absence of such collaterals, by any tenant she chooses.

Deodár, *kail*, *mango*, *shísham*, and *toon* trees cannot be felled without the permission of the Darbár, even though they be standing on the cultivated area of the petitioner.

Jágirdárs, Muáfidárs and Sasandars.

It depends on the pleasure of the Rája to bestow *jágír* lands on his relatives for their maintenance. Such lands usually are given according to the degree of relationship. These *jágír* lands are always granted for the life of the *jágírdár*, and are resumed or reduced, as the case may be, by the State on his death. Some *jágírdárs* receive grain, others cash from their tenants; they are bound by the customs of the holdings granted to them, and have no power to make any change in them. They also exact labour from their tenants according to their requirements, but in no case may the amount exacted exceed the rate of labour fixed by the State. The tenants of a *jágírdár* are, as a rule, exempted from doing *begár* service to the State, but the State has reserved certain rights of *begár* even in *jágír* lands. Labour is required from them as the occasion of a marriage in the Rájá's family: also on the Rájá's tours, and they must carry loads on the occasion of the Political Agent's or Lieutenant-Governor's tour within the territory of the State. They are liable for the carrying of game for the Rájá's kitchen, and for carrying supplies of snow. *Jágírdárs* are entitled to all the dues which are received by the State except the *haryáng* cess. *Muáfidárs* and *sásandárs* also have the same rights on the lands they hold unless special conditions are made with them contrary to the established customs. A *jágírdár* receives revenue from his tenants while a *muáfidár* gets rent.

	Principal Jágírdárs.	*Income.* Rs.		*Sásan Lands.*	*Income.* Rs.
1.	Mián Mohan Singh	1,000	1.	Devi Rupeshri	200
2.	" Ganga Singh	720	2.	Mahádeo Tirlok Náth ...	120
3.	" Kishan Singh	750	3.	" Baij Náth	200
4.	" Kahn Singh	150	4.	" Parasar	160
5.	" Dhánú	160	5.	Sri Mádho Ráo	200
6.	" Dayál Singh	160	6.	Parohit Bajreshri Datt ...	1,000
7.	" Sáwan Singh	100	7.	" Devi Rám's wife ...	1,000
			8.	" Bhíma	225
	Inám Grants.		9.	Pádha Gauri Datt	175
			10.	Tarangu Rái	125
1.	Wazír Karam Singh	1,200	11.	P. Kanh and Jai Deo	200
2.	Sri Deo, Vaid	50	12.	Mahant Bál Kishan Gir ...	125
3.	Rameshar, Chaudhri	100	13.	Rám Rái	150
4.	Deví Dás, Visht	60	14.	Jamadár Lachhman	125
5.	Dewána, Visht	85	15.	Bála Sástri	200
6.	Lakshman, Káyath	100	16.	Vaid Vidyaságar	200
	Rozgár-Muáfi Grants.				
1.	Goordhan, Káyath...	240			
2.	Vaid Sri Deo	240			
3.	Mahant Bálkishen	240			
4.	Lachhman, Jamadár	140			
5.	Mián Hira Singh	100			
6.	Vaid Vidyaságar	125			
7.	Mián Sant Singh	101			

CHAP. III. C.

Land Revenue.

Jágírdárs, Muáfidárs and *Sásandárs.*

The following statement shows the tenures held direct from the State :—

No.	Nature of tenure.	Population.	Land-holders who get fixed cash as rent from their tenants.	Land-holders who get fixed produce from their tenants.	Land-holders who get half the produce from tenants.	Land-holders who cultivate their lands themselves.
1	*Málguzári*	119,329	102	2,504	8,650	108,073
2	*Jágírdári*	487	47	330	110	...
3	*Sásandári*	1,101	...	987	84	30
4	*Rozgári*	914	...	802	100	12
5	*Bási*	315	207	..	108	...
6	*Lahri*	99	40	...	...	59
	Total	122,245	396	4,623	9,052	108,174

No. 1 land held on *pattás* or leases granted by the State on which revenue is paid.
No. 2 land granted on account of relationship to the ruling family.
No. 3 land granted in charity to Brahmins.
No. 4 land on account of service done for the Rájá.
No. 5 land for building dwellings.
No. 6 includes land for making water-mills. Usually granted to labourers, artisans and menial servants in the Rájá's service.

The following statement shows tenures not held direct from the State :—

No.	Population.	Paying in cash.	Paying in kind.	Paying half produce.	Tenants of what class of land-holders.
1	11,256	102	2,504	8,650	*Málguzárs.*
2	487	47	330	110	*Jágírdárs.*
3	1,071	...	987	84	*Sásandárs.*
4	315	207	...	108	*Bási*-holders.
5	902	...	802	100	*Rozgár*-holders.
6	40	40	...	...	*Lahri*-holders.
Total	14,071	396	4,623	9,052	

Names of Soils.

Lands newly broken up and leased at a reduced rate of revenue are called *ut karú* lands. Soils are distinguished by local names, such as—

(1). A small piece of land on the bank of a stream which, though unirrigated, gets moisture and yields rice, tobacco and sugarcane, is called *kátal*.

(2). Fields free from stones lying in a level space are called *ballh* lands. The soil is rich and yields all kinds of grain, but suffers if there is deficient rainfall in the monsoon.

(3). Patches of land made by terracing the hillsides are usually called *ghád* lands. They are also known by the names

of *gaihri* or *gaihrú*. These are unirrigated and when rain falls, produce maize, rice, *mandal* and *sonk*.

CHAP. III. D.

Miscellaneous Revenue.

Names of soils.

(4). Fields made by breaking up steep hillsides, where ploughing is impossible on account of the slope, are called *kutlús*. Instead of being ploughed, these lands are broken up with the spade and wheat only sown in Bhádon.

(5). Lands on the ridges of hills which are too high to bear any Rabi crop but wheat, and are under very heavy snow in winter are called *bhrayái* or *sarái* lands. The crop ripens in May and June, sowing having taken place in August and September.

(6). Lands on which huts are built are called *suárú básí*. Such lands are granted on a *nazrána* and are not liable to revenue.

(7). Lands close to dwellings and on which vegetables are generally cultivated are called *suárú*.

(8). Lands made culturable by pulling down houses are called *gharwán*.

(9). Waste land on hillsides leading to a stream or forming a path for cattle to a stream is called *gohar*.

Section D.—Miscellaneous Revenue.

Excise. *Table 41 of Part B.*

Country spirit is made from gur, mixed with the bark of the bér tree softened in water. The decoction is placed in earthenware pitchers and surrounded with horse dung. Thus it remains for about a week, by which time fermentation has started. The liquor is then transferred to metal pots which are put on the fire, the spirit being extracted by distillation in the ordinary way. An annual auction is held of the right to distil and sell country spirit throughout the State. The income thus realized averages Rs. 12,500.

The successful bidder sub-lets his rights to sub-contractors called Kaknedárs, but he alone is responsible to the State for the auction money.

There are some 83 liquor shops in the State.

Opium.

The poppy is grown in Sanor, Chahar and Saráj. Opium is prepared in small quantities for home consumption and for sale.

All opium imported has to pass through the customs house at Mandi where it pays duty.

All opium exported pays a duty of 9 annas per seer.

Charas.

The license to sell *charas* is sold by auction annually. The contractor sub-lets the right to sell at recognised shops, and has the sole right of importing *charas*, which is obtained from Hoshiarpur.

CHAP. III, E.

Police and Jails.

Various other contracts are also sold by auction, *e.g.*, bridge-tolls, the collection of hides and skins, the collection of the State dues on account of sugarcane and tobacco cultivation, leases of certain grazing grounds, &c.

After the contracts are sanctioned the contractors are formally invested with pagris and each present Re. 1 to the State.

The average amount nominally realised by the State in contracts comes to Rs. 40,000 annually.

Stamps.

Court-fee stamps are manufactured in the Mandi jail and before issue are signed by the Wazir. Their values are As. 2, 4 and 8 and Rs. 1, 2, &c., up to Rs. 25. Three petition-writers are licensed to sell them, and stamps can only be obtained from them at the sadr bazar. Neither the Stamp Act nor the Court Fees Act is in force. In all Civil suits up to Rs. 100 in value a fee of one anna on the rupee is levied. Above Rs. 100 half that only is charged. Stamps of the necessary value are attached to the plaint. No fee is charged for process-serving. The same stamps may be used for agreements, &c., but the people rarely use stamped agreements.

Sellers of stamps are bound to keep a list showing the names of the purchasers and this operates as a quasi registration.

Section E.—Police and Jail.

An Inspector of Police, 8 Deputy Inspectors or *Thánadárs* and 137 constables are entertained.

The *Thánás* or police stations are at Harábágh, Drang, Saráj, Chachot, Ballh, Hatli, Gopálpur, and Sandhol. Lockups and a cattle-pound are attached to each Thána.

There are *Lambars* or *Lambardárs* in each *Garh*, who report criminal offences to the Thánadárs and act as chowkidars in each village.

The people are generally peaceful and law-abiding and serious crime is of rare occurrence. Petty cases of theft are frequent and cases of adultery and kidnapping not uncommon.

The Bangálís are the only criminal tribe. They number 93. They mostly live by begging, but a few cultivate land as tenants.

The Ballh people are given to excessive drinking and quarrels often resulting in hurt are very common.

The Chuhár people on the Kulu road are addicted to petty thefts. They often take sheep and goats which stray from the flocks passing along that road during the summer and winter migrations.

The Thánadárs as already mentioned are empowered to inflict fines in cases of cattle-trespass.

CHAP. III, G.

Medical.

Jail. *Table* 48 *of Part B.*

The Mandi Jail contains accommodation for 50 prisoners. Paper-making and lithographing are the chief occupations of the prisoners.

Section F.—Education.

Schools. *Tables* 51 *and* 52 *of Part B.*

There are 12 schools in the State including an Anglo-Vernacular Middle School at Mandi.

Education is very backward, only Khatrís and Brahmins and a few Rajputs take an interest in the subject.

The School at Mandi is efficiently staffed and is popular in the town.

Section G.—Medical.

Hospital. *Table* 53 *of Part B.*

The King Edward VII Hospital at Mandi, which has recently been completed, is a spacious building standing on the side of a hill just outside the town. Lála Thákar Dás, an experienced Assistant Surgeon, is in charge.

Some 10,000 to 15,000 patients are treated annually. There are numerous *hakíms*, the most prominent of whom is Vaid Vidyá Ságar who acted as a sort of Court physician to the late Rája.

CHAPTER IV.—PLACES OF INTEREST.

MANDI TOWN.

CHAP. IV.

Places of Interest.

Mandi town (31° 45′ North, 76° 58′ East) picturesquely situated on the Beás River, is the capital of the State. The town itself is 2,557 feet above sea-level; the Shiámá Kálí temple on a near ridge, which commands the town, is 500 feet higher.

The Beás separates the old town from the new one and is spanned by a handsome iron bridge (the Empress bridge) which was opened for traffic in 1877.

Approaching Mandi from the Baijnáth side the Residency, known as Súrá Kothí, is conspicuous for a great distance.

The chief bazár, which is square in shape, is known as Chauhatta, to the north of it is the Customs House. To the west and overlooking the bazár is a large double-storeyed house known as the *Chauntra.* Here the Wazír used to hold his Court and here a newly appointed Wazír is installed. The Kotwal also uses it as an office. At festivals Darbars are held in it.

Close at hand is the palace which has received additions at various times.

The oldest part is known as Damdama and was built by Rája Suraj Sen in 1625. In this building are the *Toshakhana*, the *Silahkhana* and the Mádho Rao temple.

The officials of the *Toshakhana* look after the State jewels, valuables, and robes. In the picture room are illuminated manuscripts of considerable interest and value.

The *Silahkhana* is the armoury. There is a large collection of guns, swords, daggers and shields. The new portion of the palace called the Náwa Mahal, was built by the father of the present Rája. In it is the great Darbar Hall.

In front of the palace is a large tank with a stone pillar in the middle.

Pirthi Pal, Rána of Bhangáhal, was invited to Mandi by his son-in-law Rája Sidh Sen and treacherously murdered.

The unfortunate Ráná's head is said to have been buried under the pillar.

At the south corner of the tank is the Rája's stable which has accommodation for 100 horses.

Beyond and near to the Suket road is the royal cemetery in which are to be found the monuments of the ruling family. There is but little doubt that 'Sati' was practised here in olden times by the Ránís. Further on is an excellent swinging bridge crossing the Suketi Khad and called after Sir Dennis Fitzpatrick.

CHAP. IV. — Places of Interest.

The Dâk Bungalow, the Residency and the New Hospital are close together near the Sukodhí stream.

On the left bank of the Sukodhí is a famous temple of Ganpati built by Rája Sidh Sen, in which is a life-size image of that Rája.

The town of Mandi is 131 miles from Pathánkot, 81 miles from Kángra, 124 from Jullundur, 106 from Dorábá and about 88 from Simla.

It contains a population of 8,144 souls according to the Census of 1901, 7,528 being Hindús, 591 Musalmans and 25 Sikhs. It is a busy trade centre, being on the main route from Yárkand and Ladákh to Hoshiárpur and the plains. Trade is chiefly in the hands of Khatrís. The streets are paved with stone and are kept very clean. Being shut in between two comparatively high ranges of hills, the heat is somewhat oppressive in summer. The place is damp and unhealthy, consumption being very common.

KAMLAH.

The Fort of Kamláh is on the Hamírpur border, built in A. D. 1625 by Rája Suraj Sen of Mandi on the crest of a precipitous and isolated hill. It was long considered impregnable, though modern artillery would make short work of it. For many years Kamláh resisted invaders from the south-west, and later on it served as a refuge for fugitive Mandi princes. General Ventura captured it in 1840 and the Sikhs garrisoned it for some years until the last Sikh War diverted their energies and gave the Mandi Rája a chance of driving them out. The garrison at present consists of a commandant and 25 men, with six unserviceable guns.

From the reign of Suraj Sen down to that of Surma Sen all the wealth of the State was accumulated in this fort. A large quantity of grain is still stored here. The neighbouring tenants can borrow grain from this fort repaying with interest at 25 per cent.

BAIRKOT.

The fort of Bairkot in Mandi was built by Bir Singh, Rája of Suket, who conquered the Rána of Batli in order to defend the Hamírpur border. The Mandi Rájás did not approve of this advance on the part of Suket, and made several attempts to wrest the fort from that State. Isri Sen, Rája of Mandi, with the help of Kahlúr took it in 1808. It is still in good repair and used as a State granary.

MADHOPUR.

The fort of Mádhopur now in Mandi Saráj was captured by Mandi in 1688 from a tributary of Suket. This period marks the highest pitch of prosperity that Mandi ever reached.

CHAP. IV.
Places of Interest.

KLIPPER.

A fort in Mandi captured by that State in 1688, with that of Mádhopur.

SHAHPUR.

This fort is situated on a spur between the Ráná and Binnú streams, about $\frac{3}{4}$ miles south-east of Baijnáth and $\frac{1}{2}$ mile south-west of Aijú village near the road from Baijnáth to Mandi. It is 4,885 feet above the sea. It belonged to the Ráná of Bhangál and passed into the hands of Rája Mán Singh of Kulu in 1534 A. D. It did not long remain a part of Kulu territory and was finally annexed by Mandi in the time of Rája Sidh Sen who murdered Pirthí Pál, the last Ráná of Bhangál. It is still kept in good order and used as a State granary.

BAIRA.

This is a small fort on the summit of a hill 3,470 feet above the sea about 2 miles up the Shír khad stream on the Hamírpur-Mandi road.

It was under the rule of Ráná of Hatlí and was captured by Rája Bír Sen of Suket. Rája Gur Sen of Mandi with the help of the Rája of Kahlúr took the fort in 1676 from Suket. Rája Sansar Chand of Kángra having conquered Hatlí Iláká handed it over to Suket, but Rája Isri Sen re-captured Hatlí and took the Baira fort in 1808.

It is still used as a State granary.

GUMA.

Guma situated on the range of hills known Ghoghar kí dhár is celebrated for its salt quarries. Salt has been worked here for centuries and a very large quantity of it is every year exported to the Kángra district. Guma is 29 miles north-west of Mandi on the Mandi-Baijnáth road and is about 5,112 feet above the sea. It was once a separate State under the rule of a Ráná and was conquered by Rája Madan Sen of Suket about 1400 A. D. Later it seems to have fallen into the hands of Rája Laskari and was annexed to Mandi by Rája Narayan Sen. In the time of Rája Suraj Sen, it was captured by the Rája of Kulu and recaptured by Rája Sidh Sen of Mandi.

PARÁSAR.

Parásar is about 20 miles north-east of Mandi. It is a large lake with a wooden temple on its edge. A large fair takes place here in June when Mandi and Kulu people to the number of four thousand gather together; wool and blankets are largely sold.

NAWÁHÍ.

Nawáhí is about 20 miles south-west of Mandi. There is a large temple dedicated to a goddess having nine arms, hence the name Nawáhí.

CHAP. IV.

Places of Interest.

The temple is of an ancient date and supposed to be built by Mahla Rájpúts of Mahal Mori district. This temple has got many smaller shrines all round. Here also are tombs of Gosains who are buried in sitting posture with tumuli, generally conical in form erected over them.

A large fair is held here in June, about ten thousand people from Mandi and Kángra attend.

The Riwálsar lake.

The Riwálsar lake lies about ten miles south-west of Mandi, some 5,000 feet above sea-level.

It was chosen as a place of retirement and devotion by the great Rishí Lomas, whose name is mentioned in the Skandh Purána of the Hindu Mythology. There it is said that the Rishí Lomas used to bathe in the waters of the Ganges and Jumna. By the power of God both the streams joining together made this great lake for his sake. The circumference of the lake exceeds a mile, and its waters are of immense depth. There are many large floating islands on its surface and this singular fact is attributed to its sanctity. Pilgrims from all parts of India visit the lake which is an important place of pilgrimage for the Lamas of Tibet who pay it a visit in the cold weather. A great fair is held here on the 1st of Baisákh every year at which about four thousand persons assemble. The Lamas built here a separate temple of their own a few years ago. Duck in large numbers frequent the lake, but as it is sacred, sportsmen are not allowed to shoot them.

APPENDIX I.

THE DIALECTS OF MANDI AND SUKET.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Maṇḍī and Sukēt are two important states lying between Simla and Kāŋgrā proper with Kuḷū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāŋgrā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍī dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍĕāḷī may be taken to be Jhaṭīŋ-grī half-way between Sultānpūr and Pālampūr. Chōṭā Baŋghāḷī, as alluded to in the following pages, is spoken in that portion of Chōṭā Baŋghāḷ which lies in the extreme northern portion of Maṇḍī State. In the south-east portion of the State called Maṇḍī Sirāj, the dialect spoken is still Manḍēāḷī, but it shows resemblances to Inner Sirajī, the dialect of the northern half of the Sirāj Tahṣīl of Kuḷū.

In Maṇḍĕāḷī the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjābī, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kuḷū and the Simla States. The future is either indeclinable in *—ŋg* or declinable in *—ghā*.

The Pres. Part in composition is indeclinable, as *karā̃ hā*, is doing, which reminds us of the Kashmiri participle *karān*. Another

resemblance to Kas͟hmiri is in the confusion between *e* and *ye*. Thus we find *tĕs* used interchangeably with *tyĕs*, *ĕs* with *yĕs*, *ĕtthī* with *iĕtthī* (*yĕtthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, *e.g.*, in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects passim.

Maṇḍĕaḷī has a Stative Participle in —*īrā*, thus *paīrā*, in the state of having fallen, *pītīrā*, in the state of having been drunk. The peculiarity of the verb *bāhṇā*, beat, has been alluded to under the Verb in Maṇḍĕaḷī and Choṭā Baŋghāḷī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahāṛ, Ḍahr and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍĕāḷī, but in the Plural Panjābī influence is shown in the Oblique termination —ā̃. The Agent Plural, however, ends in —*iā̃*. *thē* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍĕāḷī.

In Verbs we find that the Ḍahr dialect resembles Panjābī in its Pres. Part. in —*dā*, and in its Past Part. in —*ĕā*. The Bahal dialect has its Pres. Indic. like Maṇḍĕāḷī, as *mārā̃ hā*, but in the Imperfect has the peculiar double form, *mārā̃ hā thā*, he was beating, *mārā̃ hē thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *ŋg*, and have the Stative Participle in—*īrā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍĕāḷī.

The system of transliteration is that of the Asiatic Society of Bengal. ĭ denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; c is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.

MAṆḌEĀLĪ. [Maṇḍĕāḷī.]

NOUNS.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	"
L.	-ē manjhā	"
Ab.	-ē gē, thē	"
Ag.	-ē	"
V.	-ĕā	-ĕō

Nouns in a Consonant.

	Singular.	*Plural.*
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	"
V.	-ā	-ō

Nouns in-ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"
V.	-īā	-īō

Nouns in -*ū*, such as *hindū*, Hindu, are declined like those in -*bāb*, father, is declined like *ghar*, except that the second *b* is doubled before any additions.

Feminine.

Nouns in -ī.

N.	bēṭ-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"
V.	-īē	īō

Maṇḍeālī.

Nouns in a Consonant.

	Singular.	Plural.
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā, &c.	as Sing.
Ag.	-ṇīē	,,
V.	-ṇī	ṇīō

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haũ	tū̃	sē	ēh
G.	mērā	tērā	tĕs rā (or tyĕs or tis)	ĕs rā (yĕs)
D.A.	mā̃jō	tūjō	,, &c.	,, &c.
L.	mā̃ bhittar, manjhā	tuddh, &c.	,,	,,
Ab.	māthē	tutthē	,,	,,
Ag.	maĩ	taĩ	tīnē	inē
N.	āssē	tussē	sĕō̃	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	,, &c.	,, &c.	,, &c.
L.	,, &c.	,,	,,	,,
Ab.	,,	,,	,,	,,
Ag.	āssē̃	tussē̃	tinhē	inhē

	Singular.		Plural.	
N.	kuṇ, who,	jō, who,	kuṇ	jĕō̃
Obl.	kĕs, &c.	jĕs, &c.	kīnhā	jīnhā
Ag.	kūnē	jinē	kīnhē	jīnhē

kyā, what? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything; *har kōī*, whosoever; *har kich*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *ā* are indec. Those ending in *-ā* have Obl. *-ē*.

Maṇḍeālī.

Pl. -*ē*, indec. Fem. -*ī* indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than,as *kharā*, good, *ĕs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēṛhā, like that or this	tēṛhā, like that or this	kēṛhā, like what ?	jēṛhā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many ?	jitnā, as much or many

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives :—

Time.	*Place.*
ēbbē, huṇ, now	ētthī, here
tēbbē, then	tētthī, there
kēbbē, when ?	kētthī, where ?
jēbbē, when	jētthī, where
āj, to-day	ētthī tikkī, up to here
kāl, to-morrow	iētthī tē, from here
dōthī, to-morrow morning	ūprā, up
parsi, day after to-morrow	bun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsī, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhīttar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī rē kaṭṭhē*, for this reason, *hā*, yes, *sitābī*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
whittar, manjhē, manjh, within
prallē, upon
hēṭh, below
tīkā tikkī, up to
mā̃ nēḍē, beside me
mā̃ sāŋgī, with me
tĕsjō, for him
tērē kaṭṭhē, about thee
mā̃ sāhī, āssā sāhī, like me, like us.
tinhā̃ bakkhā, towards them
tētāge prānt, after that
idhī rē ōrē parē, round about it
tūssa barābar, equal to you
māthē partēg, apart from me

VERBS.

Auxiliary.

Pres.	I am, &c.	Sing. **hā,**	*f.* hi,	Plur. hē,	*f.* hī.
Past	I was, &c.	Sing. **thā,**	*f.* thī	Plur. thē	*f.* thī.

Intransitive Verbs.

pauṇā, fall.

Fut.	Sing. paũgh -ā *f.* -ī Pl. -ē *f.* -ī, also pauŋg indecl.
Imperat.	pau pauā
Pres. Indic.	paũā̃ indec. with hā, *f.* hi. Pl. hē, hī
Impf. Indic.	" " " thā, thī, thē, thī
Past Cond.	paund-ā (-ī -ē -ī)
Past Indic.	pēā *f.* pēī
Pres. Perf.	pēā hā, &c.
Plupf.	pēā thā, &c.
Participle	*paiīkē*, having fallen, *paundē hī*, on falling, *paīrā*, in the state of having fallen, *paundē*, while falling, *pauṇēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

hōṇā, be become.

Fut.	hũghā or hũŋg
Pres. Ind.	hūā̃ hā
Past Cond.	hundā
Past Indic.	hūā

auṇā, come.

Fut.	āũghā or āuŋg
Pres. Indic.	āūā̃ hā

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Past Cond. aundā
Past Indic. āyā
Participle *āīkē*, having come, *āīrā*, in the state of having come.

jāṇā, go.

Imperat. jā jā
Pres. Indic. jāhā̃ hā
Past Cond. jāndā
Past Indic. gēā
Participle *jāīkē*, having gone; *gēīrā*, in the state of having gone.

raihṇā, remain.

Fut. rahaŋghā or rahaŋg
Imperat. raih rahā
Pres. Ind. rahā̃ hā
Past rēhā

baiṭhṇā, sit.

Fut. baiṭhghā or baiṭhaŋg
Past Cond. baiṭhdā

Transitive Verbs.

mārnā, beat, strike, in general like *pauṇā*.

Fut. mārghā or māraŋg
Pres. Indic. mārā̃ hā
Past Cond. mārdā
Past Ind. mārĕā, with agent case of subject, mārĕā agreeing with object.
Pres. Perf. mārĕā hā, with agent case of subject, mārĕā hā agreeing with object.
Plupf. mārĕā thā, with agent case of subject, mārĕā thā agreeing with object.
Participle mārīrā, in the state of having been beaten.

The passive is formed by using the past part. *mārĕā*, with the required tense of *jāṇā*, go, *mārĕā jāṇā*, be beaten. The passive is not very common.

The following are slightly irregular:—

khāṇā, eat.

Fut. khā̃ghā or khāŋg
Pres. Indic. khāhā̃ hā
Past Indic. khādhā
Participle khādhīrā, in the state of having been eaten.

Maṇḍeālī.

pīṇā, drink.

Past	pīta
Participle	pitīrā, in the state of having been drunk.

dēṇā, give.

Pres. Ind.	dēhā̃ hā
Past	dittā
Participle	dittīrā, in the state of having been given.

laiṇā, take.

Fut.	laŋghā or laŋg
Pres. Indic.	lahā̃ hā

karnā, do.

Past	kitā

lĕauṇā, bring, like *auṇā*, but.

Past	lēī āyā

lēī jāṇā, take away, like *jāṇā.*

There is a noticeable peculiarity about the past of *bāhṇā*, beat, strike (Fut. *bāhaŋghā, bāhaŋg*). The past is always used in the Fem. I beat him is *maī̃ tĕsjō bāhī.* Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghāḷi dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haū̃ paiā karā̃ hā* (compounded with *karnā*, do).

I continue falling, *haū̃ paundā rahā̃* (compounded with *raihṇā*, remain).

I am in the act of falling, *haū̃ paundā lagīrā hā* (compounded with *laggṇā*, stick).

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōṛā, horse.
bāb, bāpū, father.
māī, mother.
bhāī, brother.
bōbbō, elder sister.
baihṇ, younger sister.
gābhrū, beṭā, son.
bēṭī, daughter.
biāhū, husband.
lāṛī, wife.
mardh, man.
janānē, women.
maṭṭhā, boy.
maṭṭhī, girl.
puhāl, shepherd.
cōr, thief.

Maṇḍeālī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

ghōṛā.
ghōṛi, mare.
baḷd, ox.
gāi, cow.
mhaīs, buffalo.
bakr-ā, he-goat.
-ī, she ,,
bhēḍ, sheep.
kutt-ā, dog.
-ī, bitch.
ricch, bear.
barāgh, leopard.
gaddhā, ass.
sūr, pig.
kūkk-aṛ, cock.
-ṛī, hen.
bill-ā, cat (male).
-ī, ,, (female).
ūṭ, camel.
panchī, paŋkhērū, bird.
īl, kite.
hāthī, elephant.
hāth, hand
pair, pāō̃, foot.
nāk, nose.
hākkhī, eye.
mũh, face.
dānd, tooth.
kān, ear.
saruāḷ, kēs, hair.
mūṇḍ, sir, head.
jībh, tongue.
pīṭh, back.
pēṭ, stomach.
sarīṛ, body.
pōthī, book.
kalam, pen.
mānjā, bed.
ghar, house.
daryāō, river.
khāḍ, stream.
dhārā, hill.
pādhar, plain.
ḍōhrī, field.
rōṭī, bread.
pāṇī, water.
kaṇak, wheat.
challī, maize.
ḍāḷ, tree.
grāō̃, village.
nagar, city.
baṇ, jungle.
macchī, fish.
paiṇḍā, way.
phaḷ, fruit.
māss, meat.
duddh, milk.
battī, āṇṇī, egg.
ghīū, ghi.
tēl, oil.
chāh, buttermilk.
dhiāṛā, day.
rāt, night.
sūrj, sun.
candarmā, moon.
tāra, star.
bāgar, wind.
pāṇī barkhā, rain.
dhūppā, sunshine.
gird, stormy wind.
bhārā, load.
biū, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
halkā, little.
dalidrī, lazy.
aklīwāḷā, wise.
bhacĕāḷ, foolish.
tātā, swift.
paiṇā, sharp.

Maṇḍeālī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

*u*ccā, high.
gōrā, kharā, beautiful.
kubhadrā, ugly.
ṭhaṇḍā, cold.
tāttā, hot.
guḍlā, mīṭṭhā, sweet.
hacchā, clean.
ghaṭ, little.
bahut, much.
hōṇā, be, become.
auṇā, come.
jāṇā, go.
baiṭhṇa, sit.
laiṇā, take.
dēṇā, give.
pauṇā, fall.
uṭhṇā, rise.
khaṛnā, stand.
dēkhṇā, see.
khāṇa, eat.
pīṇa, drink.
bōlṇā, say.
sauṇā, sleep, lie down.
karna, do.
raihṇā, remain.
bāhṇā, mārnā, beat.
pachāṇṇā, recognise.
bujjhṇā, know.
p*u*jjṇā, arrive.
daurnā, run.
nhassī jāṇā, run away.
baṇāṇā, make.
thaiṇā, place.
sādṇā, call.
mīlṇā, meet.
sikkhṇā, learn.
parhṇā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
haṭṇā, turn.
haṭi auṇā, return.
b*u*ehṇā, flow.
laṛnā, fight.
jittṇā, win.
hārnā, defeated.
calējāṇā, go away.
bāhṇā, sow.
haḷ bāhṇā, plough.
khuāṇā, cause to eat.
piāṇā, cause to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
cāruā, carāṇa, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
2—dūī.
3—trāē
4—cār.
5—pānj.
6—chau.
7—sāt.
8—āṭh.
9—nau.
10—das.
11—gyārā.
12—bārā.
13—tēhrā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satārā.
18—ṭhārā.

Maṇḍeāli.

NUMERALS—*continued.*

Ordinal.

19—unnī.
20—bīh.
27—satāī.
29—aṇattri.
30—trīh.
37—satattrī.
39—antuāḷī.
40—cāḷī.
47—satāḷī.
49—aṇaunjā.
50—panjāh.
57—sataunjā.
59—aṇāhat.
60—saṭṭh.
67—satāhaṭ.
69—aṇhattar.
70—sattar.
77—satēūtar.
79—uṇāsī.
80—assī.
87—satāsī.
89—nauūē.
90—nabbē.
97—satānūē.
100—sau.
200—dūī sau.
1,000—hajār.
100,000—lakkh.

Cardinal.

1st, paihlū.
2nd, dujjā.
3rd, trījjā.
4th, cauthā.
5th, pajnūā̃.
6th, chaṭṭhūā̃.
7th, satūā̃.
10th, dasūā̃.
50th, panjāhūā̃.

paihlī bārī, first time.
dujjī „ second time.
ēk gūṇā, onefold.
das gūṇā, tenfold.
āddhā, half.
pauṇē dūī, 1¾.
sawā dūī, 2¼.
ḍhāī, 2½.
ḍēōḍh, 1½.

sāḍḍhē cār, 4½.

SENTENCES.

1. Tērā kyā naõ hā? What is thy name?

2. Ēh ghōṛā kitnī barsā rā hōā? How old is this horse?

3. Yētthī gē Kasmīr kitnā kū dūr hā? From here how far is Kashmir?

4. Tērē bābbē rē gharā kitnē gābhrū hē? In thy father's house how many sons are there?

5. Āj haū baṛē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.

6. Mērē cācā rā gābhrū tēsrī baihṇi sāūgē biāhā hūirā. My uncle's son is married to his sister.

Maṇḍeālī.

7. Gharā sufēdā ghōṛē rī jīn hī. In the house is the white horse's saddle.

8. Ēsrī piṭṭhī prallē jīn kasī dēā. On his back bind the saddle.

9. Maī tēsrē gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sīrē par gāē bakrī cārā hā (*or* carāē karā̃ hā *or* carāndā lagīrā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs ḍāḷā hēṭh ghōṛē prallē baiṭhirā. He under that tree is seated on the horse.

12. Tēsrā bhāī apṇī baihṇī gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḍhāī rupayyā hē. Its price is two and a half rupees.

14. Mērā bāb tēs halkē gharā whittar (manjh) rahā̃ hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēī dēā. Give him these rupees.

16. Tinhā ḍhabbē tēsti lēī lā. Those pice take from him.

17. Tisjō bauht mārīkē rassī kē bannhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇī kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsrā gābhrū tuddh picche aundā lagīrā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā̃ rē haṭṭiwāḷē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

NORTH MAṆḌEĀḶĪ.

Only those points are noted in which North Maṇḍĕāḷi differs from Maṇḍĕāḷi proper.

NOUNS.

The Ablative is formed with *gē*, from.

dēd, sister, is thus declined :—

	Singular.	Plural.
N.	dēd	dēdd -ā
G.D.A.L.Ab.	dēdd -ā ra, &c.	-ā, &c.
Ag.	-ē	-ē

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tĕsrā rā	ĕsrā *f.* ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maīgē	tuddhgē	...	...
Ag.	...	taī	tīniē, tīnē, *f.* tĕssē	īniē, īnē, *f.* ĕssē

Plural.

N.	...	...	tĕō̃
G.	mhārá	thārā	tīnhārā
Ag.	āssē	tussē	tīnhē

kuṇ, who ? Ag. s. *kuṇīē*.

jō, who, Ag. s. *jinīē*.

kōī, someone, anyone, Ag. *kĕsī*.

ADJECTIVES.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēhṛā, like this or that	tēhṛā	kēhṛā	jēhṛā
ētra, so much or many	tētrā	kētra	jētrā

North Maṇḍeālī.

ADVERBS.

prŏsh, day after to-morrow or day before yesterday.
ētthī tāṑ, up to here
ētthī gē, from here
uphrau, up
bunhē, down
nēṛ, near
bhittar

PREPOSITIONS.

andhar, bic, within
thāllē, below
tāṑ, up to
maĩ nēṛē, besides me
maĩ kannē, with me

VERBS.

Auxiliary.

Pres.	1st Sing. hē,	3rd s. hā or hē
Past.	thēā Pl. thīē	*f.* thī.

Intransitive Verbs.

pauṇā, fall.

Past	paiĕā, *f.* paiī Pl. paiē
Participle	paiīrā hōā, in the state of having fallen

hōṇā, be, become.

Past	hōā

auṇā, come.

Fut.	aũghā
Imper.	ā ā

jāṇā, go.

Fut.	jaŋghā
Imperat.	jā jāā

rāhṇā, remain.

Fut.	rāhŋghā
Imper.	rāh rāhā
Past Cond.	rāhndā
Past Ind.	rēhā

baṭhṇā, bashṇā, sit.

Past	baṭṭh

Transitive Verb.

dīṇa, give.

Fut.	dĩghā
Past Cond.	dīndā
Past	dittā

North Maṇḍeālī.

leuṇā, take.

Fut.	lāgha, laū
Past Cond.	lēnda
Past Ind.	lēā

galāṇā, say.

Past	galāyā.

jāṇṇā, know.

Past	jāṇĕā

lēī auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Manḍĕāḷī, proper, *e.g.*, *pauŋg*, *māṛaŋg*. The 1st S. however has an alternative form in *-ū* as *pauū*, *bāhū*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the *ē* in the middle: thus, *mārnwāḷā* or *bāhṇwāḷā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occassionally in affirmative sentences.

bābbā, father.	phŏḷ, fruit.
īj, mother.	dūddh, milk.
bharĕāṛū, bhāī, brother.	āṇḍā, egg.
beuīhṇ, sister.	ghēū, ghī.
dēd, elder sister.	bāk, strong wind.
bēbbī, younger sister.	bējā, seed.
māhṇū, man.	bāŋkā, fine good, &c.
māhtimī, woman.	bŏḍḍā, big.
bŏld, ox.	dariḷdī, lazy.
kūtt-ā, dog.	sĕāṇā, wise.
-ī, bitch.	gūār, ignorant.
gāddhā, ass.	ṭhŏṇḍā, cold.
sūŋgar, pig.	matā, much, many.
pair, foot.	baṭhṇā, ba<u>sh</u>ṇā, sit.
shīr, hair.	galāṇā, say.
pyēṭ, stomach.	rāhṇā, remain.
piṇḍā, body.	paūhcṇā, arrive.
kāgad, book.	nhaṭhṇā, nhā<u>sh</u>ṇā, run.
nāḷ, stream.	bōlṇā, call.
pahāṛ, hill.	<u>sh</u>ikkhṇā, learn.
bāgṛī, field.	<u>sh</u>uṇṇā, hear.
shaihr, city.	calē auṇā, return.
jaŋgal, jungle.	baihṇā, flow.
mhachḷi, fish.	khiāṇā, cause to eat.
paiṇḍā, way.	<u>sh</u>uṇāṇā, cause to hear.

lēṭṇā, lie down.

North Maṇḍeālī.

NUMERALS.

Cardinal.

3—trāi.
6—chiā.
7—sātt.
13—tērā.
29—nattri.
39—aṇtūāḷi.
49—ṇunjā.
57—satūnjā.
59—ṇāhaṭ.
60—shaṭṭh.
69—ṇhattar.
77—satattar.
79—nuāsi.
90—nabbā.
100—shau, saikṛā.
100,000—lākh.

Ordinal.

5th, panjūā.
6th, chaūūā.
7th, sattūā.
10th, dasūā.
50th, panjāhūā.
ḍēḍḍh, $1\frac{1}{2}$.

The following sentences are very slightly different from those under Maṇḍĕāḷi proper, but when they happen to have another turn of expression they are worth recording:—

2. Ĕs ghōṛē ri kētri umar hī? What is the age of this horse?

3. Ĕtthīgē Kashmīrā tāū kētrā dūr hā? From here to Kashmir how far is it?

4. Thārē bābbā rē gharē kĕtrē laṛkē hē? In your father's house how many sons are there?

5. Haū baṛē dūrā gē haṇḍī kannē āyā. I have come walking from very far.

6. Mērē cācē rā bēṭā ĕsri bēūhṇī kannē biāhā hōā. My uncle's son is married to his sister.

7. Gharā manjhē hacchē ghōṛē ri kāṭhi hī. In the house is the white horse's saddle.

8. Ĕsrī piṭṭhi mā̃ jīn kŏs. On his back bind the saddle.

9. Mai ĕsrā bēṭā baṛā mārĕā. I beat his son much.

10. Sē pahāṛā rī cōṭī mā̃ gāiā bākrī carāndā. He on the top of the hill is grazing cows and goats.

11. Ĕs ḍāḷā hēṭh ghōṛē upphar baṭṭhirā. Under this tree he is seated on a horse.

12. Ĕsrā bhāī apṇī bēūhṇī gē waḍḍā. His brother is bigger than his sister.

13. Mērā bāb ĕs halkē gharā mā̃ rāhndā. My father lives in this small house.

15. Ĕshjō ēh rupayyā dēā. To him this rupee give.

16. Ĕsgē rupayyā lēī lau. From him take the rupee.

North Maṇḍeālī.

17. Ēs̱ẖjo bāhīē ras̱ẖīē bannhō. Having beaten him bind him with ropes.

18. Bāī gē pāṇī kaḍḍh. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kēsrā laṛka tussā picchē āē. Whose boy is coming behind you?

21. Tussē kĕ sgē m'ul lēā? From whom did you buy it?

22. Grāuā rē ēk dukāndārā gē. From a shopkeeper of the village.

CHOṬĀ BANGHĀLĪ.

The following grammatical forms are those in which the Manḍĕāḷi spoken in that portion of Chōṭā Baŋghāḷ which lies in Maṇḍi State, differs from North Manḍĕāḷi generally.

PRONOUNS.

Singular.

	1st	2nd	3rd	eh, this.
N.	haũ, maĩ	...	...	...
G.	...	...	tisrā, *f.* tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maŋgē	tuggē	...	...
Ag.	...	taĩ	tinnī, *f.* tissē	īnnī, *f.* īssē

Plural.

N.	assẽ	tussẽ
G.	mhārā, assā̃ rā	tussā̃ rā
D.A.	assā̃ jō	„ jō
Ag.	assā̆	tussā̃

ADJECTIVES.

ĕtnā, so much or many, titnā kĕtnā, jĕtnā

ADVERBS.

kai, why?

VERBS.

Auxiliary.

Pres. I am, Sing. m. hā

Intransitive Verbs.

pauṇā, fall.

Participle. pēirā, in the state of having fallen

ōṇā, come.

Past āyā

Choṭā Banghālī.

jāṇā, go.

Fut. jāŋghā

raihṇā, remain.

Past rēhā

In Chōṭā Baŋghāḷ also is found that peculiar fem. past of *bāhṇā* thus :—

maĩ tisjō dō trai bāhī, I struck him two or three blows; *maĩ tisjō do trai thapṛē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ēh kitāb maŋgē nīh paṛhĕā jāndī, I cannot read this book.
rōṭī maŋgē nīh khāyā jāndī, I cannot eat bread.
khaccar nīh maŋgē rōkĕā jāndī, I cannot stop the mule.
phulkē nīh minjo ōndē pakāṇā, I cannot cook phulke (*lit.* phulke do not come to me to cook).

In these cases on the analogy of Urdū and Panjābi we should expect *paṛhī*, *khāī*, *rōkī*, *pakāṇē*.

The following words taken from the beginning of the list show how slightly Chōṭā Baŋghāḷi differs from N. Maṇḍĕāḷi.

bâppā, father.
ij, mother.
bhāū, brother.
bēbbē, baihṇ, sister.
munnū, son.
bēṭṭi, daughter.
khasm, husband.
lāṛī, wife.
māhṇū, man.
janāna, woman.
chōhr -ū, boy.
 -ī, girl.
guāḷū, shepherd.
cōr, thief.
ghōṛ -ā, horse.
 -ī, mare.
mhaĩh, buffalo.
bakr -ā, he-goat.
bakr -ī, she-goat.
bhēḍ, sheep.
kutt -i, dog.
 -ī, bitch.
ricch, bear.
mirg, leopard.
gadhā, ass.
sūr, pig.
kukk -aṛ, cock.
 -ṛī, hen.
bill -ā, cat (male).
 -ī, „ (female.)
ūṭ, camel.
hāthī, elephant.
hāth, hand.
pair, foot.
nakk, nose.
hakkhī, eye.

APPENDIX II.

Weights and Measures.

Before the Settlement of 1871 the cultivated area had never been measured, but merely appraised in terms of the quantity of seed required to sow the lond. In the Settlement all the fields and wastes were measured by the chain, and the areas carefully calculated in *ghumaos, kanals,* and *marlas* from the measurements, though the field maps prepared were of a rough description, and nat exactly according to scale. Saráj and Chohár ilaqas were not measured. As the common people could not understand chain measurements, the old system of seed measure was also retained and entered in the *khataunis.* A *patha* is the measure used to weigh seed, and a field receiving a *patha* of seed is said to be one *patha,* and so on; thus:—

20 *pathas*=one *lakh.*
20 *lakhs*=one *khár.*

The weight of a *patha* varies with the kind of grain. The specific gravity of *másh, saryára,* maize, wheat and husked rice is about the same, and a *patha* of any of these grains weighs about 4 *sers kachcha.* Barley, *dhán* (unhusked rice), *kodra* and *kangni* are of the same weight, and a *patha* of any of these grains is equivalent to 3 *sers kachcha.* An estimate for the quantity of seed required to sow each particular field in each tract was then prepared, allowance being made for the quality of the soil, and thus the revenue rate on a *khár* of land was fixed. This is still in force.

The returns by *khárs* are converted into *ghumaos* and acres by the following tables:—

Khár measures.

One *lákh*=6 *kanals* and 13 *marlas.*	One *ghumao*=24 *pathas.*
One *patha*=6 $\frac{13}{20}$*ths marlas.*	One *kanal*=3 *pathas.*
One *khár*=16 *ghumaos,* 5 *kanals,* 6 *marlas.*	One *marla*=$\frac{3}{20}$*ths* of *a patha.*

Ghumao measurements.

57½ inches=one *karam*
3 sq. *karams*=1 *marla*=22·96 sq. yds.
20 *marlas*=*kanal*=459·2 ,, ,,
8 sq. *kanals*=1 *ghumao*=3,673·6 ,, ,,
1 acre=4,840 sq. yds.

There are two kinds of *khárs* in use in Mandi, one the *Chauntra-ki-khár,* and the other the *Garh-ki-khar.* In the *Chauntra khár* the seed is estimated at from 2 to 6 lakhs, and the revenue at from Rs. 4 to Rs. 12, per *khár,* according to the quality of the soil, while in the *Garh khár* the seed is estimated at from 12 to 16 lakhs and the revenue from Rs. 25 to Rs. 50.

The measures of weight are as follows:—

The unit, to start with, is the *sirsai,* which is equivalent to two *tolas,* Imperial weight:

3 *sirsáis*=½ *pao*	24 *sirsáis*=1 *ser kachcha.*
6 *sirsáis*=1 *pao*	5 *sers*=1 *batli* or *panseri.*
12 *sirsáis*=½ *ser*	10 *sers*=1 *dhari.*

40 *sers*=1 *kachcha man.*

The country *ser* (*kachcha ser*) is two-fifths of the Imperial *ser*, and, in like manner, the country *man* is two-fifths of the Imperial *man* and equal to 16 Imperial *sers*.

In Saraj, seed measurements are in *pathás* and *bhárs*. The *patha* is the same as above, and 16 *pathás* make a *bhár*. In Chohar, Uttarsál Sanor, Pindoh and Nachan districts the measurements are in *pathás* and *bhands*:

16 *pathas*=one *lakh* (or 16 annas).
16 *lakhs*=one *bhand*.

NOTES ON THE SETTLEMENT RECORDS.

(1) The Settlement records consisted of the following papers—

(*a*) A kishtwár shajra of each village (or garh).

(*b*) A khasra and a khewat of each village and a statement of customs respecting rights and liabilities; one for each village, bound together.

(2) The fields were measured by the chain, and area calculated in *ghumaos*, *kanals* and *marlas*.

(3) The following estimate was prepared for the quantity of seed required for sowing per *ghumao* of land of different soil —

Nahri 1st class	... ...	32	*pathás*.
Do. 2nd ,,	... ...	27	do.
Do. 3rd ,,	... ...	24	do.
Báráni 1st ,,	... ...	27	do.
Do. 2nd ,,	... ...	24	do.
Do. 3rd ,,	... ...	22	do.

(4) Ghumaon measurements were turned into *pathás* at the rates given above.

(5) The old assessment rate per *khár* of land fixed for each village (given in the old jamabandís) was consulted, and revenue then calculated at a fair rate.

APPENDIX III.

SUPPLEMENT TO DEATH CEREMONIES.

On the death of the late Raja Bejai Sen, his ashes were taken to Hardwar with great pomp and ceremony.

The ashes were allowed to remain at the cremating place in Mandi for five days, on the sixth they were kneaded with barley-flour and the leaves of the holy basil plant. Of the dough an image somewhat resembling the late Raja was prepared, and, adorned with beautiful clothes and ornaments, was placed in a litter.

This litter was taken to Hardwar, accompanied by peacock-plume bearers, mace-bearers, yak-tail bearers, and a bodyguard of infantry. An elephant and several horses led the procession.

On arrival at Hardwár, after the usual *pind-dan* ceremony, the image was launched into the Ganges, all the clothes, etc., being made over to the Mandi *Parohit* resident at Hardwár.

The appointment of a *Pret Pálú* was also an interesting custom observed on the death of the late Raja.

Pret means 'departed', and Pálú 'feeder': *Pret Pálú* is the one through whom the departed soul is fed.

On the death of the Raja a young handsome Brahmin, well versed in Sanskrit was selected as *Pret-Pálú*.

He was fed with *khir* (milk and rice), touched with the hand of the dead Raja very shortly after his death, and from that moment was entertained for a full year with practically all the pomp and splendour of the late Raja.

All the articles in daily use by the late Raja were given him, it being believed that the soul of the dead man would receive nourishment through the substitute, and thus be supported on its daily travels up to the higher regions which take a full lunar year. After the year was ended, the *Pret Pálu* was supplied with clothes, ornaments and cash sufficient to provide him for life, and turned out of the State never to re-enter it. Having been excommunicated, according to custom, he could not visit his home, and so retired from the world altogether to pass the remaining days of his life quietly at Hardwar.

APPENDIX IV.

NOTES ON PAST ADMINISTRATION.

(*a*) During the reign of the late Raja Bejai Sen, his Chief Secretary, Mian Man Singh, introduced a system of accounts (1879). Estimates of revenue and expenditure were, for the first time, prepared by him.

(*b*) In 1889 Col. Gordon Young, Commissioner of Jullundur, made some rules for the better administration of the State. Under these rules the period of limitation for money suits was reduced from 40 to 20 years, except in the cases of money lent on book accounts or verbally, in which cases 12 and 3 years, respectively, were fixed.

(*c*) In 1889 H. J. Maynard, Esq., I. C. S., was appointed as Counsellor to the Raja. He reduced many of the vague methods of procedure to writing.

Thus Civil and Criminal suits were defined and classified. Instructions were issued for the guidance of the Courts. Rules for the hearing of appeals and revisions were modified, and periods of limitation fixed.

Nominally, all these rules are now in force, but of course the Raja has always allowed himself a very wide discretion.

Mr. Maynard also made a careful note about *begár* labour, and practically codified many of the old rules regarding the relationship of landlord and tenant, the granting of waste, enhancement of rent, etc.

APPENDIX V.

RULE REGULATING RIGHTS IN FORESTS WRITTEN UP BY MR. MAYNARD.

(1) The lopping of deodar is strictly forbidden. Right-holders may lop other trees up to the half height of such trees, provided the branches cut do not exceed 3 feet in length and 2 inches (1 *ungal*) in thickness.

(2) *Gaddís* have the right of lopping trees (not deodars) for fodder.

(3) Torches are to be made of dry wood only.

(4) Grass-burning in or near a forest is only allowed with the rákhá's permission.

(5) No one is allowed to enter a forest with torches, from (*a*) 1st Chet until the end of Sáwan; (*b*) from 15th Bhadon until 15th Maghar.

(6) No charcoal-burning is allowed within 100 paces of a forest. Oak and rhododendron are to be given freely for charcoal-making, also the stumps of deodar and blue pine.

(7) Grazing of cattle is forbidden in certain forests for a certain period, but right-holders are allowed to cut grass in these forests for their cattle.

(8) Right-holders can cut spruce and silver fir for domestic purposes.

(9) Trees for the construction of buildings are to be freely given to right-holders.

(10) Superior kinds of timber, *e.g.*, deodar and blue pine, are only to be granted from the forests when such timber is plentiful. In other cases inferior kinds of trees are to be given.

(11) The following rates are charged to right-holders obtaining trees for construction of houses, etc.:—

Mulberry, walnut and boxwood	Re. 1 per tree.
Deodar	as. 8 „ „
Blue pine and chil (*pinus longifolia*)... ...	as. 4 „ „

Double rates are charged in the case of tenants having no rights in the forests, and quadruple rates in the case of Khatri residents of Mandi town.

(12) No deodar under 6 feet in girth, or pine tree under 4 feet, is to be felled.

(13) Forests offences may be punished with imprisonment.

APPENDIX VI.

Notes on Cesses levied by the State.

In addition to the fixed land revenue the following cesses are levied :—

(1) An appraisement is made of the tobacco crop and 2 annas per maund levied. Jagír, Muáfi and Sásan lands do not pay this cess.

(2) Four or five annas are levied for each working day on each sugar-cane press. If the press is being worked on contract, four annas only are charged.

(3) *Haryág.* This cess is realized from all Jagír, Muáfi and Sásan lands, a portion of the produce being taken, roughly, 1 seer of grain per 1 lakh of land.

(4) *Drubh (pahári júbh).* The State takes a share of walnuts, lemons, pomegranates, etc. A certain number is fixed for each ilaqa.

(5) *Gharát* or water-mill cess. This is realized from jhíwars, or professional millers. Landholders who grind corn for their own consumption pay exceedingly little. Timber for a mill is supplied from the State forests free of charge. The cess varies from 2 annas to Rs. 4 per mill.

(6) *Kolhú* is collected from Telís or oilmen at a rate of 8 annas to Rs. 4 per oil-mill. Timber is supplied by the State free of charge.

(7) *Kundhi* is realized from workers in iron ore. *Dhangris,* 5 annas per smelting furnace.

(8) *Kárangha* is levied from Juláhás or weavers: from 2 to 8 annas per loom being charged.

(9) *Kár* or *Miángna* is collected from the owners of buffaloes at the rate of 5 seers khám per milch buffalo.

(10) In cases of emergency every artisan, potter, tailor, blacksmith, etc., is required to furnish articles made by him.

APPENDIX VII.

The following is a list of personal attendants of the Raja and the names of the offices they hold :—

1. Boti, a cook.
2. Bánth, a scullion (one who cleans the vessels of the kitchen).
3. Andaryá, a body-servant.
4. Bhátú, a Brahmin who is in charge of the materials of worship.
5. Bhandh, an officer in charge of Dharmarth or charity.
6. Bhandárí, a guard in charge of clothes and treasure.
7. Kothiálá, an officer in charge of granary.
8. Panhárí, water-carrier.
9. Sawar, one who arranges the game sent in.
10. Bohár, a sweeper of the palaces.
11. Dusálí, one who makes plates and cups of leaves for the Raja's kitchen.
12. Máhí, keeper of buffaloes and cows.
13. Maksúdí, one who keeps medicine, betel-nuts and cardamums.
14. Gangá Jálí, one who keeps drinking-water.
15. Hírú, an assistant of Maksúdí, one who prepares medicines.
16. Jalehrú, one who warms water for bathing purposes.
17. Kanjkiya, one who accompanies a jampan or dandy, and is a sort of mate of dandy or dooly bearers.
18. Dáhrú, an orderly who is in charge of a small number of orderlies.
19. Negí, an officer in charge of officers who keep guard at the palace gateway.
20. The most strange of all is the post of a 'taster' who is called *chákha*. He is a very reliable and faithful servant, and his duty is to taste every dish before it is served to the Raja, for fear he should be poisoned.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

The State of Suket lies between 31° 13′ and 31° 35′ N. and 76° 49′ and 77° 26′ E. on the north bank of the Sutlej, in a bend of that river which encircles it from Farenu village on the east to Dehar on the west. It is bordered on the north by its daughter State of Mandi, and on the east the Bisna stream separates it from the Saráj Tahsíl of the Kúlú sub-division of the Kángra District. On the south the Sutlej separates it from the Simla Hill States of Shangri, Bhajji, Bhágal, Mangal and Biláspur, which latter also borders it on the west. It forms a long oval strip of territory lying east and west, with a tongue of fertile country, in which lies Suket its ancient capital and BANED the present residence of the Rája, jutting out from its north-west corner into Mandi territory. From east to west its greatest length does not exceed 34 miles and its width is some 10 or 12 miles throughout as the crow flies, but owing to the hilly character of the country the actual length and breadth are much greater. The State has an area of some 420 square miles and a population of 54,676 souls, according to the census of 1901.

Natural divisions.

Suket is divided naturally into a small fertile plain enclosed by low hills lying in the Beas basin and a large mountainous region comprising the greater part of the State in the Sutlej basin. The former is known as Balh, it contains the capital and the headquarters of the Balh tehsil; south of this is a small tract known as the Dher iláka which is at present included in Balh Tehsil.

The latter tract known as Karsog forms the Pahár Tehsil, it is broken up into a series of valleys by branches of the great Jalori range of the Himalayan chain. The highest point in the State is Choasi Hill.

The valleys are for the most part steep and narrow but around Karsog town and Mamel there is a wide stretch of comparatively level land rivalling the Balh in fertility. As the greater length of the State lies East and West and the hills lie roughly north and south, the whole area is cut up into a series of disconnected valleys rendering communication difficult and travelling arduous. The paths are steep and tortuous and distances in consequence exaggerated.

Hot springs.

On the north bank of the Sutlej at Drahat village is a hot spring, which flows out of a place in the bank of the river when it is in flood and from a spot almost in the river-bed itself when it is low. Another spring rises at the foot of a hill, half a

CHAP. I, A.
Physical Aspects.
Hot springs.

mile from the river. The results of the analyses made are given below:—

Result of analyses of Suket State springs:—

(i)—QUALITATIVE.

Sources.	Physical qualities.	Reaction.	Free carbonic acid.	Chlorids.	Sulphates.	Magnesia.	Ammonia
Tátá water Suket.	Good ..	Slightly acid.	Moderate amount.	Precipitate.	Precipitate.	Much ...	Traces.

There are no traces of sulphates, nitrates, nitrites, lime or iron.

(ii)—QUANTITATIVE.

Sources.	Total hardness.	Permanent hardness.	Total solid, per gallon.	Free ammonia, gallon.	Chloridis no: N. A. C. d grains, per gallon.	Amount of oxygen grains per easily oxidisable matter, per gallon.	Amount of oxygen grains required for less easily oxidisable matter, per gallon.	Nitric acid grains, per gallon.
Tátá water Suket.	5·7	2·	48·2	·0096	·0008	16·7188	·0376	·2125

The former spring is called Tírath tátá páni (*tátá*-hot) and pilgrims from distant places visit it.

Climate.

The climate is mild and agreeable to Europeans; the rainfall is general and evenly distributed. The greater portion of the cultivated area is free from snow throughout the winter, while in summer the scorching heat of the plains is never felt.

Diseases.

Intermittent fever is common in the rains. Chautha (quartan fever), gilhar (goitre), rheumatism and dyspepsia are the most common ailments. Venereal diseases are not so generally prevalent as in Kulu and Mandi. Smallpox is comparatively rare as vaccination is regularly carried out; when a person is found to be suffering from it he is isolated and some one who has already had the disease attends upon him.

Leprosy is very rare. Cholera is said to have broken out only once in the last 25 years.

Botany.

Wild flowers and flowering shrubs and trees are common. The most common of the Pines is the Chil (Pinus Longifolia) but Blue pine (kail), Deodar (kelu), Spruce (Rai), Silverfir (Tos) are found in the hilly tracts.

Other common trees are the Oak (bán and mohru), Box (chikri), Elm (márn), Shisham, Horse chestnut (khanor), Rhododendron (brás), Wild peach (áru), Apricot (sári), Green plum (aluchiá), Wild apple (pálu), Wild pear (shegal), simbal and mango.

CHAP. I, B.

History.

Wild animals.

The berberry is common and its yellow wood (rasaunt) is largely exported.

The chief wild animals of interest are black bear, leopard, jackal, musk deer, gooral, barking deer (kakkur), pig , monkeys and langur; amongst game birds may be mentioned the more common pheasants, kalesha, chir, quaksha and moonal, chickor, partridge, peacock and pigeon. Quail are found in small numbers in the autumn and duck in the Balh and on the Sutlej in spring and autumn.

Earthquake.

The great earthquake of 4th April 1905 caused damage in Balh and on the Eastern border; 76 people were killed and many wounded while the loss of cattle and house property was considerable.

Section B.—History.

LIST AND CHRONOLOGY OF THE RAJAS OF SUKET.

No.	Name.	Reigned from (Sambat).	A. D.	Duration of reign.
1	Bír Sain	1268	1211	35 years.
2	Dhir Sain	...	...	7 ,,
3	Bikram Sain ...	...	...	10 ,,
4	Dhartari Sain	...	...	?
5	Lakshman Sain	...	...	25 ,,
6	Chandar Sain	...	...	20 ,,
7	Bije Sain	...	.	21 ,,
8	Sahu Sain	...	...	11 ,,
9	Ratan Sain	...	..	14 ,,
10	Bilás Sain (poisoned) ...	..	...	...
11	Samuddar Sain	...	...	4 ,,
12	Hawant Sain	...	...	(Died after a reign of one year).
13	Balwant Sain	...	...	2 years.
14	Sewant Sain	...	...	25 ,,
19	Five Rulers in succession...	...	..	...
20	Madan Sain	...	...	26 ,,
21	Hamír Sain to Sangram Sain	...	...	...

* * * (NOTE.—Sangram Sain was 28th ruler after Bír Sain).

No.	Name.	Reigned from (Sambat).	A. D.	Duration of reign.
29	Mahan Sain...	...	...	10 years.
30	Haibat Sain	...	..	5 ,,
31	Amar Sain	...	...	...
32	One Rája and then Ajimardan Sain.	..	...	...
33	Parbat Sain	...	..	9 ,,
34	Kartár Sain	..	...	22 ,,
35	Arjan Sain	...	...	7 ,,
36	Udai Sain	...	...	11 ,,
37	Díp Sain	...	...	12 ,,
38	Shám Sain	...	...	12 ,,
39	Rám Sain	...	...	5 ,,
40	Jit Sain	...	...	28 ,,
41	Garúr Sain	...	...	(Died in Sambat 1805), 27 years.
42	Bhikam Sain	..	...	(Died in Sambat 1819, A.D. 1762), 14 years.
43	Ranjit Sain	...	...	(Accidentally poisoned in Sambat 1848, 1791, A.D.), 29 years.
44	Bikraman Sain	...	...	(Died in Sambat 1805, 1898 A.D.), 47 years.

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History.
Origin of the name "Suket."

Sukhdeo and Lomus Muni were celebrated Rishis whose histories are recorded in the Skanda Puran, some verses from which are quoted below. They show that Lomus Muni underwent penance at Rawálsar which is to this day a famous place of pilgrimage in the Mandi State to which people resort for worship. In a dense forest 2 *jojans* or 8 *kos* south of Rawálsar, and near Nagar in this State, is a cave, in which Sukhdeo unfastened the key of knowledge for Lomus Muni and made him his disciple.

Translation of the verses from the Skanda Puran. "At a distance of 2 *jojans* or 8 *kos* from and towards the south of Lomus Muni's famous place of pilgrimge, Rawálsar where the Muni performed his penance and below the mountains of Támír Kot and Tarawari is a forest, beautiful and dense. Sukhdeo found a great cave in the centre of this jungle, and entering it he meditated on God. He was in the habit of bathing daily in the Ganges and Jumna and by the grace of God, both rivers, the Ganges and her companion the Jumna, rose in this country to enable him to perform his daily ablutions. In truth this place is properly the seat of Brahma." Since Sukhdeo took up his abode here it has come to be known by the name of Suket.

The large cave in which Sukhdeo meditated is said to extend to the Ganges, its depths are yet unfathomed, its full extent unexplored; none but Sadhus and Brahmins are allowed inside and as these are afraid to proceed far the mystery is carefully preserved.

Outside the cave are two springs supplying two small tanks, one is supposed to be water of the Ganges, the other of the Jumna.

History.

The History of Suket is unimportant except in so far as it discloses the antiquity of the dynasty.

Briefly it may be stated that an ancestor of the present Rájá left Bengal about A. D. 1200, his grandson arrived somewhere near the present site of the State in A. D. 1211 and proceeded to establish himself there; after various vicissitudes of fortune the State submitted to the British after the war of A. D. 1846. For those who desire further details the following summary is given.

After the conquest of Bengal in 1259 Sambat, Sur Sain the Gaur sought a refuge in Prayág, now Allahabad, and on his death his son Rúp Sain retired to Rupar from which he expelled the Muhammadans and, refounding the town, named it Nihad. With him came his three sons Bír Sain, Giri Sain and Hamír Sain. At Rupar a son was born to Bir Sain who was named Dhir Sain, in 1266 Sambat.

In the following year Rúp Sain was killed in a battle with the Muhammadans, and his three sons fled to the hills, Bír Sain turning his steps towards Suket, Giri Sain to Keunthal and Hamír

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Sain to Kishtwár. In Sambat 1268 Bír Sain crossed the Sutlej and came to Jiúri, a ferry on the bank of that river; thence he attacked the neighbouring chiefs. The chief of Karali who ruled Dret, his ally Ráná Sri Mángal, whose fort was at Batwárá, the chief of Nagra who held Kot and Parnaga *iláqás*, the chief of Charághwála who held the Batál *iláqa* and Cháwandi, the *thákur* of Chediwála who ruled Udipur all yielded to him. The latter chief was at feud with the Ráná Sanyárto who claimed to be the overlord of all that territory and he warned Bír Sain that until Sanyárto was subdued his rule over the country he had conquered would be but precarious. Upon this Bír Sain collected his forces for an attack on Sanyárto and advanced first on Khunu, whose *thákur* hearing of his advance fled. Bir Sain then took the fort of Masil which he held for a long period. Thence he again attacked Sanyárto, whose fort of Páli and *thánás* of Kajun and Dhyárá Kot fell after a long and severe struggle, the Ráná Deo Pál being taken prisoner. On the establishment of his power throughout the whole country however Deo Pál was released and a *jagír* assigned to him for his maintenance which his descendants held till the time of Rájá Shám Sain.

When he had completely subdued the country Bír Sain sent for his family and built a palace on the skirts of the Kunnu Dhár at a place still called Narol, a name which means 'privacy.' Then with the aid of the forces of *thánú* Kajun which he had taken from Rána Sanyárto, he attacked the *thákur* of Koti Dhar and by stratagem wrested from him his *iláqás* of Nanj, Salálu, Belu and *thána* Magra. He built forts at Kajun and Magrá, hitherto mere open villages. Up till now Bír Sain had confined his conquests to the territories of the petty chiefs west of the Sutlej, but he now proceeded to carry his arms to the south-west of his newly acquired dominions and invaded the territory of the *thákur* of Kandli Kot who offered no resistance. The *thákur* of Surhi who held the *thánás* of Chandmárá and Jahor and the *iláqa* of Pángna seeing his power came in person to tender his submission and further incited him to attack the *thákur* of Haryárá with whom he was at feud. That chief on hearing of the Rájá's prowess fled from his principality and Bir Sain settled the country and converted Tikar hitherto a *thána* into a fort which is still known by that name. He also built the palace of Pángna in the Surhi *iláqa* on a hill 5,000 feet above sea-level. He next built the fort of Chawási. Subsequently he conquered the fort of Bírkot, on the borders of Kumhársain. The Pángna palace is still well preserved.

With Chawási as his base he advanced into Saráj in which tract he conquered the forts of Srigarh, Naraingarh, Raghopur, Jánj, Jalauri, Himri, Raigarh, Chanjwála, Magru, Mángarh, Tung, Madhopur, Bangá, Fatehpur, Bámtháj, Raisan, Gadáh and Koth Manali, which were under different *thákurs*, and taking possession of Parol, Lag, Rupi, Sári and Dumhri he continued his advance.

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The Rájá of Kúlú, Bhopál by name, advanced to repel this aggression but he was defeated and taken prisoner. Bír Sain however subsequently released him, restoring his dominions to him on payment of an annual tribute. On his return Bír Sain conquered Pandoh, Náchni, and other territories including Garh Chiryáhan, Raiyáhan, Juráhandi, Satgarh, Nandgarh, Chachiot and Sawápuri. Having thus conquered the northern part of the State he turned to the west and took Niráh and other forts and the Bal * iláqa*, advancing to the Sikandra Dhár, where he defeated Ráná Hatli, in commemoration of which victory he built the fort of Bírkot now called Biharkot on the Dhár. He thus subdued the whole country as far as Hatli making the summit of the lofty Sir Khad range on the borders of the Kángra kingdom, his frontier. Here he built the fort of Birá which like that of Bírkot now lies in the State of Mandi. Thus Bír Sain's dominions extended from the Sutlej on the south to the Beas on the north, and on the east the former river also divided his territories from those of Bashahr, while on the west they extended to the Asir Khad, the border of the Kanuchun kingdom. Bír Sain died after a reign of 35 years.

The reign of his successor, Dhir Sain, was uneventful and he died after a reign of 7 years. Bikram Sain, the third Rájá was a pious ruler who went on a pilgrimage to Hardwár, and his younger brother Tiri Bikram Sain seized the opportunity to usurp the kingdom which had been committed to his care. In this act he was supported by Háyat Pál the Rájá of Kúlú, to whom he surrendered the kingdom. Two years later when Bikram Sain returned he learnt on his arrival at Bhajji that his brother had proved false to his trust and being without means to recover his rights sought aid from his kinsman the Rájá of Keunthal. With his aid Bikram attacked the usurper, who was aided by the Kúlú Rájá, and the two armies met at Jiúri on the Sutlej. In the bloody battle which ensued Tiri Bikram Sain and the Rájá of Kúlú were both slain and Bikram Sain recovered his kingdom. Further in revenge for the countenance given to his brother by the Kúlú Rájá he seized that kingdom, conferring on its heir a pension which continued for three generations. He died after a reign of 10 years.

Bikram Sain was succeeded by his son Dhartari Sain, who died after an uneventful reign, both his elder sons had died in his lifetime, the younger Khándei Rao having assumed the name of Kharak Sain on becoming heir apparent. His son Lakshman Sain succeeded as a minor of two years old and Hashír Pál the Rájá of Kúlú seized the opportunity to regain his independence and the ministers of the State were unable to withstand him, but on attaining his majority in his sixteenth year Lakshman Sain overran *wazíris* Rupi, Lag, Sári and part of *wazíri* Parol. He ruled 25 years. The reigns of his son Chandar Sain and grandson Bije Sain were peaceful ; they reigned for 10 and 20 years, respectively. Sáhu Sain was the son of the latter and his reign was only eventful for

the quarrel between him and his brother Báhu Sain who took refuge in Kúlú and whose descendants were designed to found the State of Mandi eleven generations later. His successor Ratan Sain also had a peaceful reign, but he left two sons Bilás Sain and Samuddar Singh of whom the elder succeeded in due course. His rule was however oppressive and he was poisoned by his subjects, whereupon the officials resolved that his brother Samuddar Singh should succeed and that his son Sewant Sain, a boy of two years of age, should be put to death. The Ráni, the boy's mother however fled to a *zamíndár* in Saráj; where she remained for some years, keeping her identity secret, until a *jogi* foretold that the boy would one day come to his throne. Meanwhile Samuddar Singh had ascended the throne under the title of Samdar Sain. He ruled for four years and died leaving two sons, Hewant Sain and Balwant Singh who each succeeded to the throne but died before they attained their majority. Thus the State was left without a Rájá, and the officials accordingly had search made for the son of Bilás Sain, who was discovered in the *zamíndár's* house in Saráj and placed upon the throne. Thereupon he conferred the village which had given him asylum upon the *zamíndár* in *jagír* and built a *kot* which he named Ránikot after his mother in memory of his day of hardship. This building has long since disappeared but the *taluka*, which lies in Garh Chawási of the Suket *iláqa*, is still known as Ráni-ká-kot.

The next five reigns were uneventful. Rájá Mantar Sain died without an heir, and the crown devolved on Mian Liyun Phiyun who was descended from Mantár Sain's great-grandfather Biládar Sain's younger brother but he was incapable of rule and so the people and officials hit upon this device:—It was resolved that one day a general fast should be held and the next day a feast at which messengers were to appear bringing bad news. The Mians would be judged by their conduct and he who acted best elected to the throne This plan was carried out and at the feast messengers came in announcing that the Rána of Náchni and others had rebelled and burnt some villages. Liyun Phiyun said they could attend to the matter after the feast was over, but Mian Madan who had been a miller declared that it was no time for feasting and arming himself he left the assembly. The people applauding his promptitude and courage followed him and brought him back and as after Liyun Phiyun he was the next heir to the throne, he was elected king by acclamation. He accordingly assumed the title of Madan Sain. His first act was to set out to exact reparation from the Ráná of Náchni and starting from Pángná he built a fort two *kos* to the North of it which he called Madankot and which is now known as Maidangarh in Mandi territory. Thence he attacked Náchni and subdued the Ráná who pointed out that he had not been guilty of any act of rebellion. Madan Sain thus learnt of the device of his officials and received the submission of the Ráná. He then advanced to the Pandoh *iláqa* and passing through it crossed

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the Beas.[1] Having captured the Dráng mines he met the Ráná of Gúna whom he defeated after a severe struggle.[2] During the disorders which had arisen on the death of Mantar Sain the Rájá of Kulú, Kahrál Pál, had thrown off his allegiance and Madan Sain was compelled to wage war against him. In this he was successful; after a long struggle he regained all the country that his forefathers had conquered, fixing his boundary at the villages of Rholi and Kothi, and on his return he built the fort of Madanpur the ruins of which are still to be seen in Kothi Khokhan in Kúlú. He then returned through Chawási to his capital and after an interval started southwards to subdue the Ránás of Bhajji, Sángri and Kumhársáin who had revolted and thrown off the yoke of Suket. These Ránás he reduced to obedience and they remained tributary to Suket down to the commencement of British rule. Rána Sri Mángal whose home was in Batwárá, now known as Fort Batwári attached himself to the Rájá of Biláspur and rebelled, but Madan Sain expelled him from his dependency and annexed it to his own kingdom. The Ráná then founded the independent State of Mángal.

Madan Sain then turned westward and reaching Bírkot he subdued Rána Hatli who had also become independent. He then marched straight on, overwhelming the *thákurs* of Mahal Morián, across the Samláí range now in Kángra and the Galauri range now in Kahlúr, reached the Kotlehr *iláqa*, in which he built a fort and well at Katwálwáh which still exist, and established a boundary with Kotlehr.

Then Madan Sain turned to the south and restored the forts of Seoni and Teoni, now in Biláspur. He also erected the fort of Dhar in consequence of an omen, and this stronghold has never been taken by siege. Thence he returned by way of Bal to Pángná where he ruled with firmness. One night however being warned by a *devi* that it was her ancient *asthán*, or place of residence and that he would be ruined if he remained there, he transferred his residence to Lohárá, now in the Mandi State. He also built a great temple at Pángná at the spot where on the day after his dream he saw an image with a throne and a sword placed at his side by supernatural means. There is no doubt that the Rájá transferred his capital to Lohárá. He also built the temple Astanb Náth. After a reign of 25 years he died.

(1) According to a promise made when crossing the river he bestowed a grant of land on the boatmen by a deed (*patta*) and they still receive allowances in grain from the Mandi State.

The gist of the *patta* which is dated 1988 Sambat seems to be:—There occurred a fight between the Rájá of Suket and Madan Pál or the Ráua of Saniwári. The parties erected *thanas* and *gurhs* (forts). The loyal Brahmins of the Ráná who were enjoying *sasan muafis* granted in the names of ths *deotas* approached Rájá Udai Sain of Suket and represented that as *thanas* and *gorhs* had been erected on their *muafi* lands, the Brahmins of the five places (*sic*) would perish, unless they were dismantled. This made Rájá Udai Sain take pity on the Brahmins and he thought that as these Brahmins are gods, their lands ought to be restored to them after the forts, etc., had been demolished. The possession, however, was retained equally by Rájá of Suket and the Ráná of Saniwári and their boundaries were fixed. Saniári is a village lying in the east of Karsog Tahsíl.

(2) The huge iron scales and wooden drum captured in this battle are still preserved in the fort at Pángná.

Madan Sain was succeeded by 28 Rájás whose reigns were as a rule uneventful. Mahan Sain was an immoral and profligate ruler who conceived a passion for the wife of a Brahman who was in his service and whom he kept employed at a distance so that he might carry on the intrigue in his absence. But one day the Brahman, who had been warned that his wife was unfaithful, laid in wait for her paramour and killed him, without knowing he was the Rájá. The Ráni burnt his remains without question and as he had left no son his uncle Haibat Sain, a just and dignified ruler whose reign only lasted 5 years, succeeded to the throne. Amar Sain and Ajemardan Sain succeeded each other, their reigns being uneventful.

An incident of the reign of Parbat Sain had consequences of some importance. He disgraced a *parohit* who was suspected of intimacy with a slave girl *bándi* without proof and in consequence the Brahman committed suicide. After this incident the Rájá's health began to fail though he bestowed *wazíri* Lag and Sari on the Brahman's family, having reigned but 9 years. His successor Kartár Sain, thinking Lohárá was under the curse of Brahman-murder, built a new capital above the Taráwari forest below which he founded a town which he named Kartárpur and which is now known as Nagar Puráná, two miles east of Baned.

Kartár Sain was married to a princess of Jaswán, a magnanimous lady who bestowed many lands on Brahmans. He died after a glorious reign of 28 years.

In his short reign of 7 years Arjan Sain contrived to lose a large part of his dominions. Such was his arrogance that when the *zamíndárs* of *wazíri* Rúpi came to petition him he kept them waiting some days and when he came out of his palace to see them he asked whence the *kure* or 'crows' of Rupi had come, and rejected their request. In consequence they betook themselves to the Rájá of Kúlú, Bahádur Singh, who received them courteously, and so they transferred their allegiance to him and *wazíri* Rúpi was thus lost to Suket. Other *thákurs* also revolted and more than half the State territory was lost. Udai Sain did something to repair the mischief. He subdued the rebellious *thákurs*, among them the *thákur* of Chedi whose *jágír* he confiscated, building the fort of Udaipur in memory of his victory. He died after a reign of 11 years and was succeeded by Dip Sain who died after 28 years' rule, his son Shám Sain succeeding him.

Shám Sain had two Ránís, princesses of Goler and Bashahr. By the former he had two sons and a daughter.(1) The elder of these sons was named Rám Sain and the younger Pirthi Singh. He also had a son, named Hari Singh, by the Bashahr Rání, and she conspired with one Mián Jugáhnun to make away with the Rájá's eldest son Rám Sain, but the plot was unsuccessful and she was

(1) She was married to Kalián Chand, Rájá of Kahlúr.

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banished and Jugáhnun put to death with all his family except one pregnant woman from whom the Jugáhnun Miáns who now live in the State are descended.

Shám Sain was summoned with his brother Naurang Singh to Lahore by Aurangzeb and commissioned to subdue a stronghold. In this they were successful and the Rájá received a robe of honour with permission to coin his own money. The chief event of the reign, however, was the war with Kalián Chand of Kahlúr. Kalián Chand had married Shám Sain's daughter. One day he was playing chess with his Ráni when some bards approached and loudly praised the Rájá in exaggerated terms calling him the ruler of seven Dhárs. Now one of these Dhárs belonged to the Rájá of Suket and the Rání therefore corrected it. This exasperated the Rájá who threw the chessboard on the Rání's forehead and ordered his army to prepare for an attack on the Rájá of Suket. Seeing this the Rání wrote a letter to her father with the blood which came out from the wound which she had received on her forehead warning him against the projected attack. Great preparations were made on both sides and the contending armies met on the field near Mahadeo. In the course of battle, Kalián Chand's horse was wounded and he requested a Singhwál Sowár who was near at hand to lend his horse but the latter refused. Since then no Singhwál Mián is allowed to get horses from the Kahlúr State. Kalián Chand was mortally wounded in the battle and was under the orders of Rájá Shám Sain carried to his home but on the way he died. His dead body was carried to Kahlúr by some Brahmans whose descendants still enjoy rent-free holdings in consideration of this service. Despite the victory over the combined forces of Kahlúr and Mandi the power of Suket now rapidly declined. This was attributed to the Rájá's action in giving away a *chola* bestowed upon him by a *jogi*. This *jogi*, by name Chand Piri, had taken up his abode in Pareri, a village close to the capital, and had received many favours from the Rájá. One day in gratitude he gave the Rájá a *chola* telling him to wear it in battle, but the Rája thoughtlessly gave it to his groom whom it immediately reduced to ashes. For this act the *jogi* cursed the Rájá, and shortly afterwards died in his cave at Pareri. The Rájá built a *mandar* to the *jogi's* memory and endowed it with a *jágír*. He also assigned to it one *pathá* of grain to be collected from each house and all fines imposed on *fáqírs* throughout the State. These dues were paid to the *mandar* up to the time of Bikrama Sain, but were somewhat modified by Ugar Sain.

The Rájá of Núrpur now complained to the emperor of the refusal of Shám Sain and his brother to join in the war against the Rájá of Jammu to whom they were related, and in consequence they were both summoned to Delhi and thrown into prison where Mián Naurang Singh died. It is also said that Rájá Mán Singh of Goler was imprisoned at Delhi on a similar charge. The story also

goes that in his captivity Shám Sain prayed to Máhun Nág *deota* who appeared to him in the form of a bee and promised him deliverance. Shortly after he and the Rájá of Goler were both released by the emperor, and in gratitude he bestowed a *jágír* worth Rs. 1,100 a year on the temple of the *deota*, who was henceforward called Máhun because he had appeared to the Rájá in the form of a bee (*máhu*). This *jágír* has now been reduced to Rs. 300 a year.

During the Rájá's captivity the Rájás of Kúlú and Mandi seized Saráj. The former took possession of *parganas* Srigarh, Pír Kot, Naraingarh, Jánj, Jalauri, Raghopur Bári, Dumhri, Madanpur and Bhamri; while Mandi acquired Garh, now called Siráj Mandi Rai Garh, Chanjwála Magrah, Tungási, Mádhopur, Bunga, Fatehpur, Báj Tháj, Bagrah, Bánsi and the Gudáh *iláqa* in collusion with some of the subject *thákurs*.

On their release from Delhi Rájás Shám Sain and Mán Singh returned to their kingdoms by way of Aiwán, and on the road fought with the Rána of Bashahr, who was at feud with the former Rájá on account of his sister. It is said that the Rána fought both the Rájás but being unsuccessful he paid Rs. 50,000 as *nazarána* and obtained from them the title of Rájá. On his return Mán Singh built the fort of Mángarh 12 miles from Nagar. Shám Sain also lost the Katwálwáh *iláqa* to Kotlehr. He died after a reign of 31 years.

Rám Sain his successor built the fort of Rámgarh to protect the people of Madhopur against the constant attacks of the Mandi people. After ruling for 5 years he became insane and was succeeded by Jít Sain whose health was also weak. During his reign the Mandi Rájá conquered the Lohára *iláqa* and fixed his border on the Suketi stream. His son Gur Sain with the help of the Kahlúr Rájá conquered Garh Dhanyára, Bera and Peri. Then Gur Sain's son Sidh Sain, aided by Bhim Chand of Kahlúr, conquered the Dhár of Tahl, the fort of Bírkot and Maryauli which latter *iláqa* he gave to Bhím Chand, keeping Tahl and Bírkot in his own hands. Then one of the *wazírs*, Anup, who was one of the *parohits*, instigated the Mandi Rájá to attack the Rána of Náchni who was unable to withstand him without support from the Rájá of Suket and this Anup contrived should not be afforded him. Still he bravely held out alone for two years until he was killed and his son Har Náth fled to Kahlúr, whereupon Sidh Sain took possession of the forts of Náchan, Chiryáhan, Riyáhan Maidángarh, Chauráhandi, Mastgarh, Nandgarh, Jajios (?), Rájgarh, and Shivapuri, also called Hát. After an inglorious reign of 58 years Jít Sain died childless(1) and was succeeded by Garur Sain a descendant of that Hari Singh whose mother, the Bashahr princess, had been banished in the reign of Shám Sain. He was, however, only Rája

(1) He is said to have had 22 children who all pre-deceased him.

CHAP. I, B. History. in name as the Miáns of Pirthipur first carried on the government by forming themselves into a kind of junta, and even when the Bashahr Rájá had written to the people and officials of above Kandhi that Garur Sain was the rightful heir and they accordingly brought him to the temple of Narsinghji at Nagar and conferred the *ráj-tilak* on him, the people of the capital did not obey him out of fear of the Pirthipur Miáns and the *parohits* whose influence was at that time very great. Accordingly Garur Sain with a number of adherents set out for Kúlú where he was received by the Rájá as the rightful king of Suket. The Rájá of Kángra also recognized him, and sent him back to his kingdom. At Himli Garur Singh married the daughter of the *rána* of that place and thence returned to his capital where the people, seeing that he was supported by the Rájás of Kúlú and Kángra, submitted to his authority. The Pirthipur Miáns thereupon fled to Garhwál. Garur Singh now assumed the name of Garur Sain. Garur Sain founded Baned, which Bikrama Sain made the capital, abandoning Kartárpur. Garur Sain had a wise and capable *ráni* who constructed the Suraj Kund at Baned. By her the Rájá had two sons Bhikam Sain and Bahádur Singh.(1) The *devi*, however, continued to warn him against the unfaithful *parohits* in dreams and afflicted his eldest son with epilepsy. Out of reverence for the *devi* Garur Sain excommunicated the Brahmans and they became known as *náchhuhan* ('not to be touched'). Another reason for the expulsion of the Brahmans was the loss of Náchan fort(2) by *wazír* Anúp who was a Brahman. He intrigued with the Rájá of Mandi with this object, *vide* Rájá Jit Sain's account. Rána Har Náth who was the son of the Rána of Ajni, who had fled to Kahlur on his father's death now returned and the Rájá conferred on him the *jágír* of Chúragh which his descendants ruled independently for some generations until the death of the last *Rána* Bhagwán Singh who died without issue in the time of Rájá Uggar Sain. In accordance with the wishes of his widow a pension of Rs. 300 a year was granted them. In the reign of Uggar Sain the *náchhuhan* Brahmans and Parauddhis were totally excommunicated and the *parohits* of the parents of the Hatalzáti *ráni* became the Rájá's priests, who remained *parohits* up to Rájá Ugger Sain's reign. One of their descendants named Devidat *parohit* is still in the State.

1748 A. D. Rájá Bhikam Sain succeeded in Sambat 1805. During his reign some petty wars occurred but none of them had any results. He married a princess of Hindur and had two sons, Ranjít Singh
1762 A. D. and Kishan Singh. He was succeeded in Sambat 1817 by the former. Ranjít Singh married the princesses of Sirmur and Goler and at his marriage to the latter, it is *said* Rs. 50,000 in cash and *khillats* worth Rs. 1,00,000 were given to the Bhats.

(1) His descendants are the Barhogwal Miáns

(2) His Highness says, parganas of Hatgarh, Birkot, and Nachan containing some 11 forts. These are still parts of Mandi.

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History.

1762 A. D.

His brother Mián Kishan Singh set forth to attack the fort of Náchni and by hard fighting took Shivapuri but his ammunition running short he sent to the Rájá for aid. His messengers, however, were induced by Mandi diplomacy to tell the Rájá that he aimed at independence and succour was refused him. Thereupon Kishan Singh turned to his son-in-law Sansár Chand for help and obtained from him a large force with which he captured and burnt Suket. The Mián then went to Jaggannáth. Ranjit Sain was completely under the influence of Narpat, his powerful and capable *wazír* but his son by the Sirmur *rání*, Bikráma Sain, quarrelled with the too influential minister and once drew his sword upon him. After this Bikráma Sain withdrew to Mahall Morian, but on his father's death he returned and his first act was to imprison Narpat in the fort of Batwára, where he caused him to be beheaded soon after his accession in 1848 Sambat. Mián Kishan Singh now tendered allegiance to his nephew and advancing Rs. 80,000 out of his own pocket, with the aid of Sansár Chand's troop wrested six strongholds from Mandi. These he loyally handed over to the Suket Rájá. The Rájá of Mandi became Sansár Chand's prisoner, but his people waged war for 12 years with Suket and its *wazír*, Punnu a Kandari Kanet, was killed in the battle at Sikandra at which the Rájá of Kahlur fought on Mandi side. Punnu, brother of Ghorkan, was then appointed *wazír* but he was shot when hunting by Mián Bishan Singh, a son of Kishan Singh, whom he had treated with discourtesy. Meanwhile the Kahlur Rájá had called in the Gurkhas and induced Bikrama Sain to visit Kahlúr where he was detained for six months in the Murli Manohar temple by the Gurkhas. During this period the Mandi Rájá recaptured the two forts. After six months' captivity however Bikrama Sain in 1865 Sambat escaped from Kahlur and reached the fort of Dehr on foot. Sansar Chand now invoked the aid of Ranjít Singh who seized Kángra in 1868 Sambat. Sirdár Desa Singh Majithia was appointed his *názim* over the Hill States and he fixed the annual tribute of Suket at Rs. 10,000 but it was shortly raised to Rs. 15,000. In the same year the Rájá levied *dhal* in his country to collect this tribute. This tax is still levied. The Sikh officials, however, levied Rs. 22,000 instead of Rs. 15,000 from the State. The Mandi people now seized the fort of Tikar ká garh but the Rája induced Isri Sain, the Rájá of Mandi, to restore it to him.

1791 A. D.

1808 A. D.

1810 A. D.

Once Rána Kesri Singh of Kumhársain detained a woman who was married in Suket and the Rájá ordered the Magrá people to arrest him. This was done and he was brought into Suket, but subsequently released on agreeing to pay an annual tribute of Rs. 500.

(1) Hardial's account is that the Mandi Rájá appealed to Kahlúr for aid in regaining the six forts. The Rájá of Kahlúr proposed to bring Rájá Bikrama Sain to Kahlúr through Ablu, his *wazir*, who had a bitter grudge against the Rájá (Bikrama Sain) on account of Gorkhan, his brother's murder. Accordingly Ablu beguiled the Rájá to Kahlúr. There the Kahlúr Rája imprisoned him, in order to compel him to restore Birkot fort and the Bal *iláqa* to Mandi which he did. But even then he was not released and *wazir* Isu Nand, Tula Ram Bairagi and Bhaj Nand Sarandola carried him off at night, leaving Naik, his *huqqa-bardár*, in his place.

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History.

1810 A. D.

The tribute of Rs. 22,000, which was paid through Mandi, was too heavy a burden for the State to bear. Accordingly Bikrama Sain devised a plan to lessen it without injury to the Mandi Rájá. Under this scheme Tika Uggar Sain and Mián Narindar Singh, Kishan Singh's grandson, went to Patiála and thence to Lahore, where they induced the Mahárája to allow the tribute to be reduced to Rs. 11,000 and paid direct. In this reign Pali fort was re-built and that of Dudar erected in order to protect Dhár fort after the loss of Birkot. Bikrama Sain, a severe but upright ruler, always punished robbery and trafficking in women with death. In person he was tall and handsome but he was severe and strict. He died in

1838 A. D.

Sambat 1895 after a reign of 47 years. Uggar Sain succeeded him. A revolt in Kahlúr compelled its Rájá, Kharag Chand, to borrow Rs. 25,000 from Uggar Sain, his enemy, for its suppression. Uggar Sain endeavoured to reconcile the Rájá and his subjects,

1841 A.D.

but during the negotiations the Rájá died. In 1897 Sambat the Lahore Darbár sent a force under Ventura to arrest the rulers of Kahlúr, Mandi and Suket, but Uggar Sain saved his State by timely submission, and thus escaped the fate of Balbír Sain of Mandi and the Rájá of Kahlúr, whose States were seized by the Sikhs. In 1843 his son Rudar Sain then aged 14 went to Mandi, owing to a disagreement with his father, but Rájá Balbír Sain effected a reconciliation between them and the Tika was brought back to Suket. In 1843 Rudar Sain married a daughter of the Katoch family of Kángra, and towards the end of the same year Narindar Singh, son of Bishen Singh, who had married his daughter by a slave girl to Maháráján Sher Singh, made his peace with the Tika and the latter again became estranged from his father. Parohit Devi Dat, Gordhan Kayastha, Mián Kesú, Thákur Dás Khatri and Taná Gitál espoused the Tika's cause as they were supported by the Maháraja. The Tika desired Shib Das' removal, because he had great influence over the Rájá, but Pádha Narotam Adadhári disclosed some papers, written by Gordhan which proved that the Tika's supporters intended to poison the Rája. Narindar Singh being absent the Tika was arrested and Pat, the then Kotwáli Wazír, imprisoned Gordhan, Taná Pádha and Devi Dat, treating them with great severity. Gordhan's house was sacked and Narotam made *parohit* to the Rájá in his stead. Narindar Singh was also banished and his *jágírs* confiscated. In Sambat 1906 the Tika sought refuge in Kahlúr, but shortly afterwards he was reconciled once again with his father by Mr. G. C. Barnes and returned to Suket. The Wazír Pat was next arrested and sentenced to a fine of Rs. 10,000, Narotam succeeding to his post. In 1846 Rájá Uggar Sain with other Hill Rájás threw in his lot with the Sikhs, but on their defeat made a secret peace with the English and returned to Suket.

Tiká Rudar Sain married a daughter of Sudar Sain Shah of Garhwál and six months later in 1853 the marriage of Dei Sárda

to Sohar Singh, Rájá of Chamba, was celebrated with great pomp, contributions being levied from the people of the State to defray its cost. The Tika's third wife was a grand-daughter of Mián Isri Singh of Kahlur. In 1857 the Tika again left Suket, after an attempt to arrest Narotam the Wazír, whose influence with the Rájá was supreme. The Wazír, it is said, had fined a Brahman whose fine the Rájá remitted, but the Wazír enforced its payment. Upon this the Tika and his supporters demanded the Wazír's arrest, but though the Rájá agreed to it a year and a half elapsed without its being effected and the Tika then went to Hoshiárpur, Lahore and Jullundur. Wazír Pat and Ishria Kayastha, his partisans resisted the Wazír for 1½ years and then fled to Mandi. In 1859 Bije Sain was married to the Rájá of Datarpur's daughter and the Tika then returned to Mandi where, with his *ránís* of Garhwál and Kahlúr, he lived in the Ghásnú palace. Disaffection arose among the Suket people and the Tika, declining to return to the State, went to Haripur in Patiála, where he was joined by the Kahlúri *rání* who bore him a son in 1863, named Ari Mardan. One year later a daughter, who was eventually married to the Sirmúr Rájá, was born. The Tika's second son Dusht Nikandan was born in 1866. Meanwhile Narotam Wazír, who was also Wazír of the Narsinghji temple, had made a new law that widows should be sold and the sale-proceeds credited to the State as usual and that all the property should go to the temple. This custom remained in force as long as he was Wazír and he also re-built the Durga temple out of the Narsinghji income. Lungu, his deputy, was made administrator of the hill tracts, and when Lungu's elder brother Dhaingal became Wazír, Narotam was dismissed. The new Wazír's administration was oppressive. He realized the fines (*dánd*) from innocent people originated in 1910 Sambat on Uggar Sain's accession. When on tour in the hills he was seized by the people of Garh Chawási and incarcerated for 12 days, until released by the Rájá's order. In 1919 Sambat the Rájá himself made a tour in the hills and the complaints made resulted in the Wazír's being fined Rs. 20,000 after 9 months' detention in jail. In 1923 Sambat the Rájá's son by a (*khawás*) Mian Jawálá Singh, was married to a Satori daughter of the Mandi Rájá with great pomp. During a hill tour in 1930 Sambat the people were fined Rs. 72,000 and in consequence some fled to Haripur. Lungu Wazír also fled to Kahlúr. Munshi Bansi Lal, once a favourite of the Rájá, was caught when on his way to Mandi and imprisoned. Rájá Uggar Sain built the temple to Shiva at Amla Bimla. In 1875 he was seized with paralysis and died in the same year (25 Bhadon, Sambat 1932), respected, in spite of his severity, for his charity, courtesy and courage. He was a good Sanskrit scholar, and well acquainted with medicine and music.

CHAP. I, B.

History.

1841 A. D.

Rudar Sain reached Suket from Haripur on 1st Assuj Sambat 1932 (A. D. 1876) and was installed in the same year on 29th of

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History.
1841 A. D.

Magh. He appointed Dhainkal his Wazír and had the State accounts overhauled by Ramditta Mal. He then went back to Haripur and married the daughter of Jai Singh of Arki. On his return to Suket he imposed a revenue of Rs. 4 to 8 per *khár* called *dhál* instead of a poll-tax and resumed a *sásan* grant of about 540 *khárs* of land. A year later he made Ramditta Mal his Wazír.

Shortly afterwards the revenue was raised from eleven to sixteen rupees per *khár*; wood for building purposes which formerly had been granted free was now sold. A grazing fee was imposed and other taxes were levied. Dissatisfaction arose and the villagers of Karsog seized the Munsarim Parmeshri Das and applied to the Rájá for redress, who however gave no satisfactory reply. Meanwhile Mián Shib Singh and other Miáns had been banished from the State, the Rájá ascribing the disturbance to their conspiracy. The situation in Suket was becoming serious when Mr. Tremlett, the Commissioner of Jullundur, arrived and commenced enquiries. With the punishments awarded as a result of these enquiries, the Rájá was dissatisfied and left for Lahore.

He was deposed on 25 Chet Sambat 1935 (A. D. 1879) and after living for sometime in Lahore and Jullundur he finally took up his residence in Hoshiárpur where he died on 2 Maghar Sambat 1944 (1887 A D.).

At the time of his deposition his eldest son Ari Mardan Sain was only 15 years old, and accordingly Miáns Shib Singh the brother and Jaggat Singh the uncle of Rájá Rudar Sain were appointed managers. Hardyal Singh, a Kangra Kanungo, was appointed Tehsildar in Bhadon Sambat 1936 and three years later became manager. He was the author of a work in urdu from which much of the history given above has been drawn.

Ari Mardan Sain died in Dharmsala 26 Khatak Sambat 1936 and the next heir was his younger brother Dusht Nikandan Sain.

His Highness Rájá Dusht Nikandan Sain was born on 8 Phagan Sambat 1922 (A. D. 1866), he was installed on the gaddi on 12 Chet Sambat 1936 and was granted full powers on 21 Bisakh Sambat 1943 (A. D. 1886). On 28 Maghar Sambat 1938 he married the daughter of the brother of Rájá Dhian Singh of Bhaggal. His eldest son, Tika Bhim Sain, was born on 13 Maghar Sambat 1942 (A. D. 1885) and his second son Dothain Lachman Singh on 30 Sawan Sambat 1951 (A. D. 1894). Neither is yet betrothed, Tika Bhim Sain is being educated at the Aitchison Chiefs' College, Lahore. Two daughters of the Rájá died in childhood. Mr. Donald was Wazír of the State from 1884 to 1891, and from March 1891 to May 1893, Mr. C. J. Hallifax I. C. S. was manager.

During his long reign His Highness Rájá Dusht Nikandan Sain has effected considerable improvements in his State.

CHAP. I. C. — Population. 1891 A. D.

In 1888 the land revenue assessment was reduced $2\frac{1}{2}$ annas in the rupee in Chawási, Bagráh, Rámgarh and Kajáun garhs, and two annas in the rupee in the rest of the State. In 1891 A. D. (Sambat 1947) considerable concessions were granted to Brahmins and Rajputs. A dispensary was opened at Sadr shortly after the Rája's accession and a new building has recently been completed.

A school was opened at Bhojpur in 1893; a post office in 1900 and a telegraph office in 1906. His Highness' energy has been largely directed to the construction of public works. The State roads have been maintained in good repair, new palaces, offices, granaries, and sepoy lines have been erected at Buned, and a new jail is approaching completion. The Jeori bridge across the Sutlej was completed in 1889 and a new bridge at Dehr is under contemplation.

The administration has been improved, unnecessary posts have been abolished and considerable economies have been effected. Under His Highness' personal control, the finances of the State have been strengthened and all debts cleared off.

Archaeological Remains.

Many of the old forts are still extant, some being in an excellent state of preservation. On a stone in Pái fort is an inscription of which the following is a translation:—

"Pái fort was built on the 12th of 2nd Jeth St. 71 *Khám* of Rája Bikramán Sain:—

Bráhmin Agru—1	Káhná Jaimal—1
Palsrá Paremon—1	Kothálá Doglu—1"

Section C—Population.

Density. *Table 6 of Part B.*

Suket with a density of total population on total area of 1,133 persons to the square mile stands 11th among the Punjab Native States (the Simla Hill States being taken as one). The cultivated area of the State not being known the actual pressure of the population on soil cannot be ascertained; but undoubtedly the country is more sparsely peopled than the adjoining District of Kángra or the State of Mandi.

Towns.

Nagar	1,224
Bhojpur	955

The State contains two towns and 28 villages. The population of the former is given in the margin. Treated as one (Suket) in the census of 1891, their joint population rose by 38 per cent. in 1891-1901. Only 4 per cent. of the population live in these towns. The number of villages as given at each census is noted in the margin. In 1881 and 1891 each hamlet (*bás*) which is not an administrative unit but forms part of a group of hamlets bearing some resemblance to the village community of the plains and known as *garh* or 'fort' was taken as a separate village, while in 1901 each *garh* was so treated. As to the types of village the remarks in the Kángra Gazetteer apply to this State.

1881	2,119
1891	219
1901	28

CHAP. I. C.
Population.
Growth of population.
Table 6 of Part B.

Table 6 of Part B. shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881-1891 decade there was a decrease of ·2 per cent., which was discussed by Mr. Maclagan as follows:—

"It is probable that this is partly due to bad enumeration, as the census was taken just at the time when a formal enquiry was being made into the Rája's administration and the whole machinery of Government was in disorder, but the census of 1881 was taken during the visit of Rája of Mandi who had come to be married and had brought with him a very large following, and in 1891, previously to the enumeration, a considerable number of Suketis had left the State to take up forest labour in Mandi and elsewhere."

In the 1891-1901 decade the increase was 4·3 per cent.

The following table shows the effect of migration on the population of the Suket State according to census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province.	3,834	1,935	1,899
2. From the rest of India	195	120	75
3. From the rest of Asia	24	20	4
4. From other countries	...	..	...
Total immigrants	4,053	2,075	1,978
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province.	2,228	1,076	1,152
2. To the rest of India	62	61	1
Total emigrants	2,290	1,137	1,153
Excess of immigrants over emigrants	1,763	938	825

District or State.	Number of males in 1,000 immigrants.
Mandi, 1507	414
Simla Hill States, 1,155	471
Kángra, 733	608
Hoshiárpur, 157 ..	783
Kashmír, 125 ...	544

The bulk of the immigration is from the Districts and States in India noted in the margin.

District or State.	Males.	Females.
Simla	100	68
Simla Hill States ..	456	520
Kángra	259	314
Mandi	208	204

The emigration is mainly to the Districts and States noted in the margin.

Mandi ..	...	+1,095
Kángra ...	.	− 160
Simla States	...	+ 179
Kashmír	...	+ 116

The State thus gains 1,763 souls by migration and its gain from or loss to net interchange of population with the Districts and States in *India* which mainly affect its population is noted in the margin.

The State gains, by intra-Provincial migration alone, 1,606 souls in 1901 while in 1891 it had lost 1,033.

CHAP. I. C.

Population.

Growth of population.

Taking the figures for intra-imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

Loss by intra imperial migration.	1901.
Total ..	1,831

Ages. *Table* 19 *of Part B.*

The figures for age, sex, and civil condition are given in detail in Table 10 of Part B. ,

The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.
Infants under 1 ...	160	151	311
1 and under 2 ...	67	76	143
2 " " 3 ...	99	116	215
3 " " 4 ...	116	132	248
4 " " 5 ...	113	118	231
5 " " 10 ...	595	624	1,219
10 " " 15 ...	619	473	1,092
15 " " 20 ...	531	442	973
20 " " 25 ...	453	413	866
25 " " 30 ...	493	482	975
30 " " 35 ...	463	420	883
35 " " 40 ...	365	281	646
40 " " 45 ...	361	309	670
45 " " 50 ...	200	142	342
50 " " 55 ...	289	200	489
55 " " 60 ...	72	52	124
60 " " 65 ...	302	271	573

Diseases.

For diseases see above under climate.

Sex statistics. *Table* 16 *of Part B.*

The number of males in every 10,000 of both sexes is shown below :—

Census of.	In villages	In towns.	Total.
1868 ...	...	...	...
1881 ...	5,560	7,185	5,579
1891 ...	5,311	4,291	5,299
1901 ...	5,295	5,346	5,297
Census of (Hindús) ...	5,293	5,355	5,295
1901 (Muhammadans) ...	5,503	5,072	5,459

The marginal table shows the number of females to every 1,000 males under five years of age in the census of 1901

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	909·8	893·5	790	966·3
1 and under 2 ..	883·1	847·1	666·7	1,017·1
2 " " 3 ...	800	862·6	619·4	805·2
3 " " 4 ...	946·5	869·6	739·8	1,148·4
4 " " 5 ...	819·3	797·6	691·8	921·5

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Population.
Language.
Races. Tribes.

The language is a dialect of Hindi, with a slight admixture of Panjabi.

The ruling family is Rajput Chanda Bansi of the Itri gôt, it prides itself on the length and purity of its descent.

The chief castes in point of numbers are Kanets, Brahmins Kolis and Chanals. Important though less numerous castes are Rajputs and Bohras.

Kanets ...	...	22,798
Brahmin	...	12,261
Kolis ...	...	8,714
Chamar...	...	2,929
Damna ...	...	2,694
Chanal ...	...	1,668
Rajput ...	...	1,184
Bohra ...	..	615

There is a mixed caste called Thakar which is said to be composed of the offspring of mixed marriages between Rajputs and Kanets. A few claim to be pure Rajputs and wear the janeo.

Kanets.

The Kanets form the mass of the agricultural community; they perform all kinds of agricultural work with their own hands, and are assisted by their women who observe no purdah. The two main classes, Khasia and Rahu, are not clearly distinguished, the majority call themselves Rahu, leaving the wealthier few to style themselves Khasia. Neither class wears the janeo though both observe the 13 days' funeral rites (Kiria karm). There appear to be no distinctions within the caste preventing inter-marriage. A Kanet will gladly take a wife from a higher caste (*e.g.*, Rajput), the offspring being Kanets. If a Kanet marries a woman of a lower caste he descends to that caste. The morality of the Kanet woman is a matter of notoriety, as long as she is somehow attached to a man she seems to care little as to the nature of the relationship.

Rajputs.

The Rajputs are represented by comparatively few families, the principal are Bansia, Manhans, Goleria, Pahrar, Maila, Lohukkria, Thaker and Tandola, the first three come highest in the order named. Each family must marry its daughters into a higher family, and as there is no family higher than Bansia in the State, its members have to go far afield for bridegrooms. This suggests the practice of female infanticide but there are no figures to support it.

The three higher families and some of the Pahrár will not put their hands to the plough but the remainder do; the three last named families do not wear the janeo. All the above will eat kachchi food together, but one will only eat pakki food of his own or of a higher family. None of the families practise widow remarriage, nor do they follow the local custom of divorce. An unfaithful wife is informally discarded and not, as amongst other castes, sold to the paramour. All Rajputs are exempt from begár.

Brahmins.

The Brahmins of Suket are roughly divisible into three classes: the first claim descent from those who accompanied Bir Sain from Bengal; these are pure Gaur Brahmins and abstain from labour. The largest number of these is to be found at Naggar, the old capital: a few possess muáfis or sásan; most are parohits.

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Population.
Brahmins.

The second class are Sarsut Brahmins, descendants of the original inhabitants of Suket; some of these have intermixed with the Gaurs and observe the same strictness of caste.

The third class is composed of the majority of the Sarsut Brahmins who plough and labour and are generally little distinguishable from ordinary agriculturists; all Brahmins are exempt from begár.

Dagis and Kolis.

Dagis and Kolis form the lowest class of agriculturists, they do not differ from members of the same tribes in the neighbouring districts.

The Mians.

The annexed pedigree table of the descendants of Rája Bikram Sain shows the relationship of the Mians to the ruling chief; most of these enjoy small jágirs.

BIKRAM SAIN.

- Uggar Sain.
  - Ruddar Sain.
    - Ari Madan Sain, died childless.
    - Dasht Nakanddan Sain, (Ruling chief).
      - Tika Bhim Sain.
      - Lakshman Singh.
      - Prithwi Singh. ⎫ Illegitimate.
      - Shamsher Singh. ⎭
    - Bhaggat Ram, (dead). ⎫
    - Shatruanjit Singh. ⎬ Illegitimate.
    - Janamai Jai. ⎭
  - Shib Singh (died childless).
  - Ram Singh.
    - Ganga Singh.
  - Narain Singh.
  - Jawala Singh (died). ⎫
  - Gowardhan Singh. ⎬ Illegitimate (sartoras).
  - Raghubar Singh. ⎭
- Jaggat Singh.
  - Prakram Singh.
  - Suraj Singh.

The Palace Parohit.

The family of Nagindar who accompanied Bir Sain from Bengal has with a small break, provided parohits to the Ruling Chiefs up to the present day. The family is Gaur Brahmin and is represented to-day by Fithu.

Religions.

The mass of the people are Hindús, but beyond wearing the choti and carrying out the Hindú ceremonials on the occasions of births, marriages and deaths, they know little of the orthodox Hinduism of the plains.

Village gods.

Their religion chiefly consists in worship of the village deota; one or more of these is to be found in every village, each has its own temple of wood or stone, its own pujáris (professional worshipper and attendant) and its own annual fair, and nearly all have a small plot of land of which the income is muáf to the deota. Each temple is managed by a kárdár appointed by the Rája who also exercises a general supervision over the income and expenditure.

CHAP. I. C.
Population.
Other sects.

Suket has hitherto remained free from religious sects and schisms; it contains no branch of any Samaj or Sabha within its borders.

Christian.

There is no Christian Mission stationed in Suket, but a member of the Church Missionary Society usually visits the State at least once a year at the time of the Nalwári fair.

Musalman.

There are but few Musalmans in the State, the only Musalman village is Dograin in Balh which is inhabited by Arains.

Temples.

The following account of certain temples and forms of worship has been compiled by the State officials.

Nársingji's temple.

In the town of Nagar, Tahsíl Balh, there is a *pakka*-built temple, dedicated to Nársingji. Nearly 145 *ghumaos* of land are attached to it as *jágír*. Sadábart is kept up from the income of this *jágír*, and presents from devotees are also accepted. The *pujárís* and the *kárdárs* of the *sadábart* are paid from the income of the *jágír*. Inside the temple is an idol of Pákhán, like the idol of Sálagrámji found in temples in the Punjab. This idol is kept locked up in a box, of which the keys are entrusted to the *pujári*. There is a narrow hole in the *Múrti* Pákhán, and any one desirous of seeing the idol closes one eye and peeps through the hole with the other to see the dreadful appearance of Nársingji. It is said that those who see it are exposed to danger. The *pujári* who waits upon it bathes and feeds it daily with eyes closed and face averted. As a rule no one can see Nársingji, but if any one wishes to do so, he has to get permission from the State. It is said that a sádhu, who was going to Manikarn, getting permission from the State, saw Nársingji, and consequently died, and that once thieves made away with certain ornaments from the temple but were struck blind at a short distance from it, and arrested.

The Chirye barát or fast observed by the women of Suket State.

On the third of the *shukla pakhsh*, or bright fortnight during which the moon rises at night-fall, in the month of Bhádon, Hindu females observe the *chiryá ká bárat* which is a kind of fast. On that day they eat no food which has been prepared on a hearth, and no plantains, but they may take milk and any other fruit. Five sparrows of silver and 20 or 25 of earth are prepared. The former are clothed and decorated with silver ornaments, a gold *balu*, 'nose-ring,' being put on the beak of each one. These silver sparrows are distributed among Brahmins, while the images made of earth are given to children. A feast is also given to 15 or 16 Brahmins. Women observe this fast to ensure long life to their husbands. They also listen to a *katha* (a sacred narrative which is recited by a Brahmin, and of which the following is the substance) :—

In early life Párbati, wife of Sheo Ji, spent 12 years in devotion to God. She also observed the *chiryá barát*, in consequence of which she obtained Sheoji as her husband. Following her example

on the advice of Brahmins, the females of this part have observed this *barát* from ancient times.

CHAP. I. C. Population. Temples and Fairs. Temple of Mahádeo.

The temple of Mahádeo lies one mile north of Nagar town, in Balh Tahsíl. It is a stone building and the *pindi* (the upper part of Shiva Ling) of Mahádeo in it is made of black stone, nearly one span in height and about two feet in circumference.

The *pujárís* employed in the temple belong to the Kondal *gôt* of the Gaur Brahmins, and are called Ráwals by the Hindús, because whenever a Hindu dies his relations make him give something, such as a cow, silver, gold, grain, etc., as alms before he expires, and the gift is, on his death, appropriated by these *pujárís* who take even the shroud that covers the corpse. They aver that their forefathers came with the ancestors of the rulers of Suket from Bengal and the temple and its *pindi* already existed there. The story about the temple's foundation as told by their forefathers was that it was built in a single night by the order of a certain Rája of the Pándavas. The building, as it now exists, and the forms of the pillar and *pindi* of Mahádeo clearly shew them to have been made in very ancient times, but the date and year of its foundation are not known.

Brief description of its building.

The place on which the *pindi* stands has a great natural rock under it, out of which the *pindi* has been carved. The fret-work round the *pindi* is also of stone, and the floor all round it is paved with stones, while four large and four small columns of black stone rise from on this pavement. The roof supported by these columns is so built that it is divided into small separate parts furnished with stone slabs.

The story as to the origin of the worship of the *pindi* is this, that formerly the site which it now occupies was a mere jungal and entirely remote from all habitations. A certain Jat had a milch cow, which, when he tried to milk her, yielded nothing. The Jat, anxious to find out the cause, made enquiry and found that the cow used to go to the *pindi* of Mahádeo, and standing over it give it milk from her udders. Since then the people have cherished a belief in it and worshipped it.

The management of the temple and the land attached to it rests with the *pujárís*, of whom there are five houses, each of which in turn performs worship and the other duties of the temple and receives the offerings.

In performing worship the *pujári* on duty goes to a jungle early in the morning, and thence fetches flowers and *bil-teri* or leaves of the *bil* tree. He also collects rice, etc., and then commences worship which takes him some three hours, until the sun has risen a *pahar*, in this wise:—

First he washes the *pindi* of Mahádeo with ordinary water and then with Ganges water. Then offers it sandal, *achhit* or rice, *dhúp-díp* or incense, *nairved* or sweets and flowers. Lastly, the

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Brief description of its building.

bil-patri leaves, strung together in threes, are offered to it. This last is considered the most beneficial offering. The offering of water is also regarded as a good act. During the worship the townspeople also assemble to pay their devotions to the *pindi*. After the worship, *árti* is performed with camphor, while the *pujárís* and *pandits* sing hymns. Meanwhile the other people, both men and women, boys and girls, throw water over the *pindi*, ring the bell, and finally prostrating themselves before the image return home. This continues till mid-day. In the evening the *pujárís* again perform *árti*. According to the Hindu religion to visit (*darshan karná*) the *shiv-ling* (the *pindi* or *ling* of Mahádeo) at evening, to offer water, flowers and *til-teri* to it and to light a lamp before it, is considered a very virtuous deed which makes amends for the sins of all past transmigrations.

The restrictions in connection with the *pindi* are that no Hindus, except the *pujárís*, may eat the offerings (*parshád*) made to it, and that none of them may cross the stream of water, which proceeds from the *pindi* when he goes round the *pindi*. This stream of water is believed to be Párbati, the wife of Siva. The *parshád* is not eaten because it is believed that: *kachâ pára Barham is Shiv nirmail jo khâe, kahe Mahádeo sun Párbati jarán múl se jáe*, that is "whosoever does so will be utterly ruined." The duties of cleaning the temple and supplying water are also carried out by the *pujári* on duty. It has not, however, been ascertained how and since when the connection of the *pujárís* with the temple commenced, but the present *pujárís* state that when their forefathers left Bengal and came to Suket with the ancestors of its rulers the then Rája appointed them to the office of *pujári*, and that since then they have performed its worship in succession. Inside the temple, the *pujárís* also use *charas* and *bhang*. The income accruing from the land attached to the temple is spent in defraying the cost of Shiv-ji's *bhog*, etc., which is divided by the *pujárís* among themselves. But if any *abhyágat* or begging sádhu appears at the time, he is also given his meed of *bhog*. A lamp is lit both morning and evening at the times of worship. The offerings made consist of cocoanuts, fruits and *rot* (a coarse bread) which are appropriated by the *pujárís*. Two fairs are held annually, namely:—(1). The first on the Shivrátri in February, on which day Hindús, men, women and children fast, and worship Shiv-ji in the temple in the day time. During the night a *jágrán* or vigil is observed. Pandits well versed in theology conduct the worship. Four services are held, one in each of the four divisions of the night, each lasting one *pahar* or 3 hours, so that two are concluded by midnight.

The first is performed as described above. After the first the *sámangri* (odorous articles) and water offered at the commencement of the worship are thrown with due respect into the stream, and the *pindi* and temple are washed with water.

(2) Same only by midnight.

Brief description of its building

The *árti* is performed at the end of each worship, and the Pandits, forming themselves into companies of four or five each, recite verses from the *Pothi-Mihmán* in chorus. Hindús contribute to the *sámangri* according to their means, and a worshipper to please Siva imitates the voice of a he-goat: the following story from Pothi Shiv-Parán is told to explain why this is done:—

"Rája Dakchha Parjá Pati, father of Párbati, the wife of Siva, celebrated a *jag* at this place. Considering Siva, his son-in-law, an *ámangál* or inauspicious man haunted by demons and spirits, he did not invite him to take part in the *jag*. Párbati his daughter was much distressed at this and complained to Siva against her father. The *jag* (yag) had not been finished, when Siva cut off the Rája's head. As the *jag* had not been completed all the gods assembled and begged Siva to bring the Rája to life again. Their request being granted, he placed the head of a he-goat on the Rája's headless body and he began to bleat like a he-goat to the great delight of Siva."

Jagan Náth's temple.

This temple is in Nagar town. The building is of *pakka* masonry. The story about its origin is that about 250 years ago, a Bairági *faqír* came here from Jagan Náth on the coast of Orissa. He had an idol of Jagan Náth made of sandal wood, and the Suket Court hearing that he wished to sell it offered him Rs. 500 for it, but he refused the offer, saying that he was taking the idol to Kullú, the Rája of which had promised him Rs. 1,000. By chance the *faqír* died before he could set out for Kullú, and consequently the idol was by the Rája's order placed in the buildings previously used as a seraglio. He appointed *pujárís* to the temple and granted land for its maintenance, spending Rs. 500, the price of the idol, on the funeral ceremonies of the Bairági and built the temple at State expense.

Endeavours have been made to ascertain the date of the foundation of the temple without success. The largest idol is that of Jagan Náth, which is a cubit in height. The nose, mouth, eyes and the hands without fingers, are visible in it. At its right side is an idol of Balbdhar, and at its left one of Lakhshmi. There are also other small idols, of Sálig Rám, etc., in the temple. Its management is carried on by *pujárís* who belong to the Kondal *gót* of the Brahmins and possess only one house in the State. With the exception of the *pujárís*, nobody may work in the temple. The *bhog* offered to Jagan Náth consists of rice, pulse, etc.; *parshád* is also distributed. The cost of the *bhog* is defrayed from the income accruing from the land granted by the State for the maintenance of the temple. On the second of Asár Sudi (the date on which the fair is held at Jagan Náth in Orissa) a fair is held here. A brief account of it is given below:—

"Jagan Náth is supposed to become angry (with his wife) in consequence of some misunderstanding. The *pujáris* are unable to explain how the

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Jagan Náth's temple.

quarrel arose beyond saying that this is an imitation of what is done at the temple of Jagan Náth in Orissa. The *pujárís* and others assemble, put the idol in a palanquin and take it to the Jamgá garden on the Ghangal Khad one mile from the town, and stay there for a day. Food is prepared in the garden and served to those who accompany the procession or arrive during the day. There is an idol of Ram Chandra in the garden, and Jagan Náth pays a visit to it, cardamums and nuts being distributed. On the third day, Lakhshmi, the wife of Jagan Náth, goes to the garden and is reconciled with Jagan Náth."

The idol is then brought back and placed in its temple where *árti* is performed. When Jagan Náth is taken to the Jamgá garden, the procession is attended by the State officials, elephants and horses forming the retinue. Other people, with drums, flags and *pálkís*, etc., also join it. The idol is brought back in full retinue. Sometimes, His Highness the Rája also graces the procession with his presence while going to the garden and back. About 400 people attend the procession.

The Suraj Kund temple.

The temple known as *Suraj Kund* is situated near the capital, at the foot of a hill on the bank of a ravine. The courtyard is paved with stones, and towards the west of it stands the temple building which is of stone. In front of the temple door is a masonry tank (*kund*), 25 × 25 feet, which adds to the beauty of the temple.

The temple and tank are surrounded by houses of wood and *pakka* masonry built by the State for the convenience of travellers, and *sádhus* visit it on pilgrimages to Manikarn and other sacred places. The following office-bearers are appointed to the temple and its lands attached thereto :—

Pujári, Kathálá, Jeltha, Bikári, Ká dár and *Farrash*.

The area of the lands is about 30 *khárs* yielding an income of about Rs. 700 a year, out of which the office-bearers are paid.

Sadába t or perpetual distribution of food is made in the temple, the cost being also met from this income. The poor, travellers and *tirathbashis* or pilgrims receive food at this *sadábat*. If the expenses exceed the income, the State lends its help.

The *pujári* worships, prepares food for and offers it to *Surajji* (the idol of the sun) both mornings and evening, and performs the *árti* which consists in taking a sacred light in his hand and waving it round the idol whose praises he recites. He is a Brahmin of the State.

The *kathálá* is the custodian of the temple. The grain yielded by its lands is in his charge and is disposed of through him

The *jeltha* only realizes produce from the tenants and executes orders issued to him.

The *farrash* performs the work of sweeping. The *bikári* renders services connected with the preparation of food.

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The *kárdár* keeps an account and produces a statement of daily income and expenses to His Highness the Rája Sáhib.

The Suraj Kund temple.

The income of the soap-wort (sapindus saponaria) trees, which stand in the ravine, is also included in the income of the temple. Inside the temple there is an idol of *Suraj ji* weighing about 36 *pakka* sers made of eight metals. It is of human form but has four hands. It is flanked by 2 brass horses, each one *balisht* in height, thus giving the whole image the appearance of a chariot.

It is surrounded by several other idols of stone which represent Krishna, Rádhá, Rám, Balrám, Hanumán, etc It is said that the idol was made in the State by the brass-workers of Chírágh village. Affixed to the wall of the temple is a large piece of stone which bears an inscription, which runs :

In the name of the deity Ganesh.

On the 28th Asár st. 1782, B. Maharája Gharur Chand and Siri Rani Panchmon Dei commenced to build the *Suraj Kund* temple in order to place the idol of the Sun there.

The building was completed and the idol of the Sun placed in the temple on the 23rd Baisákh st. 1785 A. B. He did so for religious purposes.

On all four sides of the temple is a grove of lofty soap-wort trees. As *sádhús* and pilgrims live in the temple, it is well known in far off countries. No *mela* (fair) takes place in connection with this temple. Hindus make obeisance to the idol.

Occupations and daily life.

The people arise at sunrise (bihág) and partake of a light meal (nihári) composed of the remains of the previous day's food. The first big meal (kulwár) is eaten about 10 or 11 a.m. ; another meal (dopahri) is eaten shortly after midday, and the evening meal (biyali) is eaten after sunset.

The ordinary earthen deva (sinjia) is used with a cotton wick and oil of mustard or taramira, or sometimes an oil expressed from the seeds of bhang, called bhangoli, or sometimes oil (ghuti ka tel) expressed from the apricot. This latter is more usually used as a food. Torches of chil are used in the hills.

The ordinary zamindar performs no daily worship beyond perhaps fixing a mark (tikka) to his forehead.

Spring (April to June) is the season for village fairs.

Wrestling matches are popular, they are usually given on occasions of rejoicing or by some one who has gained some special object or completed some particular task. The wrestlers are usually local Gujars or Jats, though on great occasions, skilled performers from the plains may be engaged. The people themselves take no part in these exercises but prefer to look on.

Gambling, though general in the bazars, is not usual in the villages.

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Population.
Division of labour.

The men plough and sow the fields and prepare the woollen thread for weaving; much of their time is occupied in giving begár, watching their crops, and repairing houses and walls, &c.

The women cook, smash the clods left after ploughing, and do the major part of the reaping, they also milk the cows, make the ghi and perform the various household duties.

The children take the cattle, sheep and goats to graze and generally assist their parents wherever possible.

Food.

Chupattis of buckwheat (kodra), maize (challi) and wheat eaten with butter milk form the chief food. Vegetables such as green bhang, mash, kúlth, chola, channa and massar are eaten when in season. Flesh is eaten by all when obtainable, but most are too poor to afford it. The rice, grown locally, is usually sold and is seldom eaten except on the occasion of marriages, &c. Lugri (hill beer) is drunk on festive occasions. Pakki food (food cooked with ghi) is beyond the means of the majority.

Dress.

In the Balh and lower valleys cotton clothes and leather shoes are usually worn, as in the plains; the puggari is usually replaced by a small round cotton cap.

In the hills the clothes worn are woollen:—pyjamas, coat and dohru or puttu over the shoulders. A long coat (jaggi) tied by a belt (gachi) of cotton cloth is common. The poor wear the shela, a double fold of coarse goats hair cloth, with a hole for the head.

The women in Balh wear the costume usual in the plains, flowing pyjamas and a brilliantly coloured fluted skirt. In the hills they wear a jaggi and puttu.

Dwellings.

In Balh the houses are usually made with mud walls and a sloping thatched roof; in the hills more substantial buildings of stone and timber bonds with slates of chil wood are found; these have two or more storeys, in the lowest of which are stored the cattle, &c. In Balh the cowhouse is separate (goain).

Fairs.

Each village deota has its own fair, but none of these are important.

There is a big cattle fair known as Nalwára held between Band and Nagar about the end of March. It is described in Chapter II.

In Assu (September) is held the Bántra fair at Suket. Parties of dancers wearing strange costumes perform in front of the Rája's palace.

One party is provided with clothes by the Rája, another by the Tahsil amla and so on.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II A.

Agriculture

General.

The greater part of the area of the State is composed of steep hills and narrow valleys, the fields are on steep slopes, sometimes irregularly placed, sometimes neatly levelled and built up into terraces. On the western border lies the fertile level plain of Balh, plentifully irrigated by the Suketi stream; this is bounded by gently rising hills covered with terraced fields. Further eastwards is the hilly tract of Tahsil Karsog where the slopes are generally too steep to be terraced; but within this tract are two wide vales at Karsog and Pangna containing some of the richest land in Suket. Along the bank of the Sutlej are patches of rich and level land bounding the beds of the feeder streams.

Rainfall.

The rainfall is usually plentiful; no record is kept, but it may be roughly estimated at 50 inches a year. The soil is usually light but much mixed with stones in the hill tract.

Three kinds of land are recognised—

Ropa—Level irrigated land.

Bohokhal (*Bohotl*)—Unirrigated land, sometimes terraced, more generally sloping.

Banjar—Poor unirrigated land in the high hills only fit for grass and buckwheat.

Nearly the whole of the cultivated land is bohokhal; ropa is almost confined to Balh, Karsog, Pangna and Farenu.

Crops.

Ropa is double cropped only in Balh where the land is said to be decreasing in fertility on this account. Generally this is reserved for rice in the kharif; if used for a rabi crop, wheat and occasionally tobacco are sown.

On bohokhal land the main kharif crops are maize, másh, kúlth, kodra, bressa, kátu, and, on bad land, kangni; the rabi crops are wheat, chola, massar, barley and a little sugarcane and cotton. Potatoes are grown in the hills and sold in Simla, Bashahr or Suket.

Tea.

There is a small State tea garden at Buned.

Poppy.

Opium poppy is grown in the hills; no permission is required for cultivation and no fees are charged, but the opium must be sold only to the State contractor at a rate fixed by the Rája. The annual outturn of opium is roughly estimated at 8 maunds pakka.

Rice.

For the cultivation of rice, there are usually three preliminary ploughings followed by the final one when the seed is sown broadcast. About three or four weeks later, the young shoots are worked over with a harrow (dandrál), and when the stalk is about

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a foot high the field is ploughed up and a flat block of wood (máhi or mihán) is drawn over it. The weeds and grass are thus killed and the rice plants rapidly rise up.

The account of other crops given in the Mandi Gazetteer applies to Suket and little need be added.

Average yield.

No systematic attempt has been made to record the actual yield of various crops. The following tables are based upon rough estimates. Average yield in maunds pakka per khár of land:—

Tahsil.		Class of land. Ropa.	Bohokhal.
Maize ...	Balh	36 to 56 maunds ...	20 to 24 maunds.
	Karsog	Not sown	40 to 80 "
Wheat ...	Balh	50 to 72 maunds ...	19 to 29 "
	Karsog	Not sown	36 to 72 "
Rice ...	Balh	50 to 72 maunds ...	24 to 40 "
	Karsog	25 to 36 maunds ...	Not sown.
Kodra ...	Balh	Not sown	35 to 50 maunds.
	Karsog	Not sown	36 to 72 "

Amount of seed used.

Amount of seed used per khár of land—

Tahsil.		Ropa.	Bohokhal.
Maize ...	Balh	20 sers pakka	20 sers.
	Karsog	Not sown	50 "
Wheat ...	Balh	130 sers	140 "
	Karsog	Not sown	160 "
Rice ...	Balh	144 sers	100 "
	Karsog	160 sers	Not sown.
Kodra ...	Balh	Not sown	10 sers.
	Karsog	Not sown	40 "

Papulation engaged.

Practically the whole population is engaged in, and is dependent upon, agriculture; there are no large towns and there are no industries. The holdings are small and tenants and labourers are few.

CHAP. II, A.

Agriculture

Extension of cultivation.

Extension of cultivation is provided for by the grant of nautor leases; the whole of the waste belongs to the State and cannot be broken up for cultivation without the consent of the Rája.

Permission is usually accorded if there be no objectors; the full revenue rate is charged from the date of the lease.

The annual increase of revenue from this source is about Rs. 500.

Agriculture is in a primitive condition, and there is no attempt made to improve it.

Takavi.

The Rája advances loans on special occasions, such as an epidemic of cattle disease, or for special works, such as a new irrigation channel.

Agricultural indebtedness.

There are no figures available for mortgages and sales. The Rája is superior proprietor of all the land, and no one can sell or mortgage without his consent. Application for permission to alienate must be made to the Rája who accords his sanction only when the necessity is clearly demonstrated.

Such applications are few; only collateral mortgages are allowed and foreclosure is practically unknown

Loans are usually obtained on a simple bond, bearing compound interest at the rate of three pies per rupee per month; the period of limitation is fifteen years, but the courts do not generally award as interest a sum exceeding half the principal.

Cattle.

Regarding the cattle of the State Major Pease,(1) C. V. D., writes as follows:—

Suket breed of cattle is one of the best met with in the Himalayas. These cattle are found in the State, and are much prized on account of their superior size and weight, as also for their milking powers, in Kullú, where large numbers are to be seen. They differ from the other breeds seen in the Himalayas in general conformation. Some of the cows are really handsome little beasts and very good milkers. The skins are fine; hair smooth; ears long but finer and more or less horizontal in direction; head fine, well shaped and breedy looking; neck light; hump hardly breaking the line of the back in the female, but more developed in the male; back straight; dewlap small; quarter not very sloping, but short; loins broad and well formed; tail fine; and having a tuft of black hair at the end reaching to mid-metatorsal region. The head in this breed is very characteristic, the face unusually long and small, straight from poll to muffle, measuring generally about 16 inches, the orbital arches rise above the level of frontal bone considerably, thus giving the forehead a depressed appearance, the breadth between the orbits is four to five inches. The horns usually arch upwards and measure from a few inches to about a foot in length. The colours are generally even; many red, some black and a few white and dun. The mammary gland is fairly developed, teats small. Sheath of male badly developed and finished off with a few long hairs.

Cows yield from $1\frac{1}{2}$ sers to 4 seers pakka of milk a day; this is of good quality, yielding $1\frac{1}{2}$ ounces of ghi per ser.

(1) From Vety. Capt. Baldrey's Breeds of Indian Cattle, Punjab; p. 190.

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The price varies from Rs. 10 to Rs. 20 according to the age and the yield of milk. Oxen vary in price from Rs. 10 to Rs. 14 in the hill tracts where the breed is small; and from Rs. 30 to Rs. 50 in the Balh where they are larger.

Buffaloes.

Buffaloes yield 3 to 6 sers pakka milk and sell for Rs. 60 or Rs. 70, males are little used except for sugarcane pressing and hence are usually sold; the price obtained is Rs. 15 or Rs. 20.

Sheep.

Sheep or worth Rs. 2 to Rs. 2-8-0; they are shorn three times a year in Jeth, Khatak and Phagan; each sheep yields about one ser pakka of wool per year.

Goats.

Goats are kept for manure, the hair is used to make a coarse cloth or little floor mats (shela) Their price is the same as that of a sheep.

There are few ponies in Balh and none in Karsog. There is no veterinary establishment.

Grazing.

The waste belongs to the State, but the people are allowed to graze their cattle over it, and there is no scarcity of fodder. In return the State collects dues; in Karsog each house pays one ser kachcha of ghi annually; in Balh for each buffalo that calves, the owner pays 4 or 5 sers pakka of ghi. This is known as kár chompri. On sheep and goats a tax (ginákeri) of Rs. 2 to Rs. 4 per hundred is levied. Besides the above for each pony, camel or mule passing through the State, a grazing fee of two annas is collected.

Cattle fair.

Every year about the end of March, the Nalwára cattle fair is held at the capital, about 5,000 or 6,000 animals are brought, and of these 1,500 to 2,000 change hands. On each buffalo sold a fee of eight annas is charged and credited to the Theka Zagát; nothing is levied on cows. Purchasers attend in large numbers from Kángra and to a less extent from Mandi, Bilaspur and Kullú.

Irrigation.

There are no irrigation wells in the State. There are a few channel (kuhls) in Balh and Karsog and along the Sutlej bank. Those in Balh belong to the State which appoints a kuhli hála to look after each kuhl; this official is paid by a grant of grain and revenue free land. Lands actually irrigated are charged a special rate (sagahi) of 5 lakhs rice in the kharif and $2\frac{1}{2}$ lakhs wheat in the rabi per khár. This is collected in kind.

In Karsog the people own and manage their own kuhls, and no separate water-rate is levied.

Weights and measures.

The unit of weight is a sarsai, equivalent to about two tolas.

2	Sarsais	=	½ pao.
4	"	=	1 pao.
8	"	=	½ ser kachcha.
16	"	=	1 ser kachcha.
8	sers kachcha	=	1 batti or panseri.
10	" "	=	1 dhari.
40	" "	=	1 maund kachcha.

One maund kachcha is equivalent to 16 sers pakka.

CHAP. II.B.
Rents, Wages and Prices.

Weights and measure.

For grain an iron measure known as a patha is used.

20 pathas = 1 lakh.
20 lakhs = 1 khár.

A patha contains 4 sers kachcha of wheat, rice, mash and maize, and 3 sers kachcha of kodra, kangni, barley and mustard.

In Karsog the patha contains 6 sers kachcha of wheat, rice, &c., and 5 sers kachcha of kodra, &c.

For land, the seed measure is used; in Balh and Dehr the unit is the khár; in Karsog the unit is a takka, 16 takkas compose one rupee, and one rupee is roughly equivalent to a khár. The khár seems to vary between 6 and 8 acres.

Section B.—Rents, Wages and Prices.

Rents.

The holdings are nearly all small and are cultivated by their owners; tenants are few; those working on the Mians' jagirs pay about revenue rates. Rents are either a fixed sum in cash or a fixed contribution of grain; the former which are preferred by the people are found in Karsog and vary between Rs. 16 per khár on better class land and Rs. 13-8-0 on hill tracts. The grain rents vary from a khár of grain on a khár of good land (about 12 maunds pakka of rice on 13 bighas rice land) to 12 or 15 lakhs on a khár of poor land. The State prefers rents in kind as grain is required to feed begáris.

Wages.

There are few, if any, agricultural labourers; when work presses, the people help each other.

The ordinary rate for a cooli is four annas a day, or a rupee for five days. The State pays two annas a day. Skilled labour earns 2½ annas a day and food. The thawi (lohar, and carpenter) gets 4 annas and one meal in the bazaars, in the hills he gets 2 or 3 annas and two meals a day.

Disposal of skins.

The skins of dead cattle belong to the State. Brahmins and Rajputs are now allowed to dispose of their own skins, but in all other cases the State claims them. The contract (jinsál) is auctioned every year for about Rs. 2,500, the contractor appoints one chamar for every fifteen or twenty houses; this chamar is entitled to the skins of all dead animals from the houses allotted to him, and in return pays Rs. 6 per year to the contractor and gives either a pair of shoes or ten annas in cash to the owner of the dead animal.

Kamiana.

The payments made to village artisans at harvest time are as follows:—

Chamar.

The chamar in the Balh Tahsil gets 12 pathas of wheat and one bundle (about 5 pathas) at rabi, and 24 pathas of rice and one bundle (about 10 pathas) at kharif.

CHAP. II, B. — Rents, Wages and Prices. — Chamar.

In Karsog he receives 16 pathas of wheat and one lakh of barley at rabi, and 16 pathas of bithu or kodra at kharif.

In return for this he provides, in Balh, shoes for one year's use for one member of the family, and repairs all the shoes of the family. He also makes and repairs harness. In Karsog he provides one pair of shoes a year for each member of the family.

Lohar Thawi.

The lohar in Balh receives six pathas of wheat and 1½ bundles (about 7½ pathas) at rabi and 12 pathas of rice and six bundles (about 30 pathas) at kharif. In Karsog he receives 8 pathas of wheat and 8 pathas of barley at rabi and 8 pathas of kodra or bithu at kharif.

In return he makes all agricultural implements, providing his own charcoal. The zemindar provides the iron.

Kamhar.

The kamhar in Balh receives 6 pathas of wheat at rabi and 12 pathas of rice at kharif and 5 pathas of wheat, and 5 pathas of barley at rabi, and 5 pathas of kodra or kangni at kharif in Karsog.

In return he gives dishes and pots according to the zemindar's requirements.

Prices.

The State issues a price list annually which serves as a table of exchange to estimate the value of the State reserves of grain; this is not binding in the bazaars, but it is closely adhered to especially in Karsog.

The prices obtained for his produce by the zemindar from the shopkeepers vary, but the following table will serve as a rough indication of present rates in pakka sers per rupee :—

	Karsog.	*Balh.*
Maize	32 to 36 sers.	1 maund
Wheat	20 to 24 „	28 to 30 sers.
Rice	22 to 26 „	30 to 32 „
Kodra	26 to 30 „	48 „

Kodra is not purchased to any extent by the shopkeepers as there is no market for it.

The average State price list for the last five years is as follows :—

	Balh.	*Karsog.*	*Dehr.*
Maize ...	30 seers	35 seers	34 seers
Wheat ...	21 „	20 „	18 „
Rice (unhusked)	22 to 26 seers	14 „	22 to 27 „
Kodra ...	37 „	32 „	38 „

Material condition.

The people generally are poor, but their needs are few and habits of waste or luxury are nowhere prevalent. The system of land tenure discourages and almost entirely prevents extravagance; while the situation of their homes scattered over a hilly tracts allows little opportunity for expensive amusements. Each

CHAP. II.C. Forests. Material condition.

hamlet is largely self-supporting; a little salt and iron and occasionally some cotton cloth being the only articles brought from the bazaars. That the people are not discontented is shown by the absence of emigration; the revenue is high but being largely taken in kind does not press too heavily; the soil is fertile and the crops secure. The people are primitive, ignorant and generally devoid of any desire for change.

Section C.—Forests.

The following are the chief forests in the State.

	Name of forest.	*Name of trees.*
1.	Dhamaun	Kelu, kail, rai, tos.
2.	Seri	Kelu, chil.
3.	Dopha	Kelu, kail.
4.	Gharlol	Chil.
5.	Kamána	Chil, kelu.
6.	Kamrah	Kelu.
7.	Reog	Kelu.

There are no figures available as to the area, etc. Besides the above there are extensive tracts of waste containing less valuable trees and small patches of deodar, chil, etc. There is no record of the people's rights in forest land. The greater part of the State waste is open to grazing; the people can take dry and fallen trees and shrubs for firewood from all except certain reserved tracts. For building purposes trees are given by the Rajah on payment of a low rate, *e. g.*, 8 to 12 annas for a rai or tos; Rs. 1-8-0 to Rs. 2 for a kail or chil; and Rs. 4 for a deodar. All trees of the more valuable species such as kelu, kail and chil even though standing on privately owned land belong to the State and cannot be cut without permission of the Rajah. The State further lays claim to all specially large trees of the less valuable kinds such as tun, etc., which are reserved for State buildings. The State takes half the produce of the mango trees in Dehr ilaka.

There is no attempt at regular conservation; the Tahsildars and Kardars of Kothis exercise a general supervision; in Tahsil Karsog there are about 40 rákhas whose pay varies from 13 annas to three rupees per month, plus food, and in Balh there is a darogha who receives Re. 1-8-0 and food. This staff is untrained and the forests receive no skilled attention.

Section D.—Mineral resources.

There is a little iron ore of poor quality, and at Chawási, Rámgarh, Meri and Kolpur in Tahsil Karsog there are old mines not now worked.

CHAP. II, E.

Arts and Manufactures.

Section E.—Arts and manufactures.

There are no arts or manufactures worthy of mention.

Section F.—Commerce and Trade.

There are no large towns in the State, and there is no important trade. The State exports rasaunt (berberry), dried violets, millet, honey, ghi, walnut tree bark, and deodar turpentine; it imports salt, iron, cotton goods, oil, spices, sugar, and brass utensils.

Section G.—Means of communication.

There are no railways and only two miles of metalled road within the State. From the capital radiate four unmetalled roads, the longest of which runs the whole length of the State to Farenu on the Saraj border. There are small rest-houses at Gheri, Jhungi (in Mandi State) and Chindi on this route. From Chindi a road runs south to Bajji State and Simla; there are small rest-houses at Chiragh and Alsindi on this route. Between Alsindi in Suket and Suni in Bajji State, the Sutlej is spanned by an iron suspension bridge, owned jointly by the two States who share the income and expenses equally. At Farenu the Sutlej is spanned by a frail jhula (rope bridge), the property of Suket State, while connecting Suket with Saraj is a new bridge over the Bisua stream erected by the Public Works Department at the expense of the British Government. From the capital a second road runs to Dehr on the Sutlej which is here crossed by a boat ferry owned jointly by the States of Suket and Kahlur (Bilaspur). Each State levies its own tolls on this ferry. At Dehr is a small rest-house. The question of erecting a bridge here is under consideration.

A third road runs from the capital through the Balh to Mandi; the first two miles are metalled and the metalling of the remainder is about to be undertaken.

A fourth road branches off from this one and joins the Mandi-Hoshiarpur road.

At Suket is a dâk bungalow above Bhojpur where this last road branches off.

The roads are maintained in good order and are everywhere practicable for laden animals.

Postal arrangements.

British postage stamps are used in the State, which has no postal system of its own. There are only two post offices, *viz.*, a sub-post office at Buned opened in 1878 and a branch office at Bhojpur opened in June 1900.

CHAP. II,G.

Means and communication.

Since 1878 the State has paid Rs. 28 per month as a contribution to the Imperial Post Office, and in consideration of this the State correspondence with the Commissioner and Superintendent of Jullundur (Political Agent of the State), the Assistant Commissioner of Kulu (Assistant Political Agent) and the Wazir of Mandi is carried over the Imperial lines free of charge.

Telegraph.

A Telegraph Office was opened at Buned in January 1906.

Famine.

It is seldom that the State suffers from want of rain, and there is no record of any serious famine. In Sambat 1949 (A. D. 1893-94) however there was considerable distress and the State opened Relief Works for the destitute. For those who were unfit for labour, Rs. 1,500 was expended on the purchase of grain which was distributed by the State officials.

In 1899 A. D. an epidemic of foot and mouth disease carried off many cattle, and the Rajah advanced Rs. 7,000 as takkavi for the purchase of fresh cattle.

In the famine of 1893-94 it is said that wheat sold at 8 sers, rice at 6½, and millet and gram at 10 seers the rupee.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative Divisions.

The State of Suket is administered by His Highness the Rajah in person who exercises a complete and thorough control over the various departments. The chief executive and final appellate judicial powers are retained by him and financial matters are entirely in his hands.

The headquarters staff comprise the following members:—

Wazir	Seth Panna Lal.
Adálati	Lala Kahn Chand.
Tahsildar	Pandit Jaigopal.
Police	Barkat Ali Shah.
Medical and Jail	Wazir Khan.

Tahsil Balh.

None of these appointments are hereditary. There are two Tahsils, Balh and Karsog; the former is under the Sadr Tahsildar, it comprises the Dehr ilaka (or garh), Kothi Sadr and Kothi Sainji.

Dehr.

The Dehr garh is under a kárdar who is assisted by two pánchas, one Kotiála and 6 peons, under each pánch are 3 or 4 Mehrs.

Kárdar.

The kárdar (kaisth) collects the revenue, keeps the accounts, carries out the orders of the Rajah and supervises the work of his subordinates He receives Rs. 4 a month and food.

Pánch. Kotiála.

The pánch assists the kárdar; they are paid Rs. 3 per month cash, without food. The kotiála is the weigher of grain received as revenue, of which he keeps the accounts. He recevies Rs. 2 per month and free food.

Mehr.

The mehr is the lambardar, he is the real collector of revenue from the zamindars; and is also responsible for providing begáris.

Jelta.

Besides the above there are jeltas or chaukidars who are paid ten lakhs (6 maunds pakka) rice and one lakh (32 seers pakka) wheat yearly by the kárdar out of the State granary.

Kothi Sainji has a kárdar (or kaisth), one peon who also acts as weigher, and a jelta.

The rest of the tahsil is comprised in Kothi Sadr, it has a kotwal who is responsible for the recovery of the land revenue, two kaisths who keep the accounts, 14 mehrs and 14 jeltas.

Besides the above, there are 2 kaisths (accountants), a kotiála, 3 weighers and a niártan (who cleans the grain and granary) attached to the sadr granaries.

The garh of Dehr is partially independent of the tahsil and its accounts are kept separate. It at one time possessed a Naib Tahsildar.

CHAP. III, B.

Civil and Criminal Justice.

Tahsil Karsog.

Tahsil Karsog is under a Tahsildar who, however, has no judicial powers; he is merely the collector of revenue. The tahsil is subdivided into 16 ghars or kilas; each has a pálsra and a kaisth, and under these are 3 or 4 Mehrs, a peon and 2 jeltas for each garh.

The pálsra is generally responsible for all public work within the garh; the kaisth is the writer and keeper of the accounts. The palsra receives Rs. 1-8-0 to Rs. 3 per month, and in some cases free food; the kaisth is paid Rs. 3 or Rs. 4 per month, and usually, free food.

Judicial Courts, Tahsildar.

The Tahsildar of Balh is invested with third class civil and second class criminal powers, and in revenue matters he is an Assistant Collector, 2nd grade.

Adalati.

The Adalati exercises second class civil and criminal powers and hears appeals from the orders of the Tahsildars.

Wazir.

The Wazir exercises the powers of a Collector in revenue cases, of a first class Magistrate in criminal cases, and of a District Judge in civil cases. He also hears appeals from the subordinate courts.

Ijlas-i-khas.

The Ijlas-i-khas or Chief Court of His Highness the Rajah is the final court in all branches. He exercises full civil and revenue powers, and the powers of a Sessions Judge in criminal cases.

Section B.—Civil and Criminal Justice.

There is very little litigation; about 1,000 Criminal, 500 civil and 400 Revenue Court cases are instituted in a year.

There are no legal practitioners or licensed petition-writers.

Extradition.

For the extradition of criminals, agreements exist with the adjoining States of Mandi, Bilaspur and Bajji. Extradition from other States is effected through the Commissioner and Superintendent of Jullundur who is the Political Agent.

British Acts in force.

The Indian Penal Code, Criminal and Civil Procedure Codes, the Contract and Evidence Acts are in force.

Court fees.

The Court fees as at present fixed are as follows:—

Original, Civil	... 10 per cent. of the value.
Original, Revenue	... Re. 1-2-0.
Do., Criminal	... 3 annas.
All classes of appeals and miscellaneous	... 3 annas.

There are no stamps used on receipts, bonds and deeds.

Limitation.

With the exception of a limit of fifteen years on suits for money lent, there are no rules of limitation for original or appellate cases.

There are no special laws and no system of registration.

The State takes 25 per cent. of the amount of any sale price or damages paid on account of women, if the case comes into Court.

CHAP. III. C.

Land Revenue.

Section C.—Land Revenue.

Village communities.

There are no village communities in the sense as understood in the plains; the people live in widely scattered houses or tiny hamlets, a whole collection of which, lacking in unity and common interests, constitutes a garh or kila.

There is no shamilat, no trace of communal ownership, each landlord owns just so much as he holds. The Rajah is absolute owner of the waste and superior proprietor of the cultivated land; the agriculturists own the land for their own cultivation for their own lifetime; they cannot sell or mortgage without the permission of the Rajah, and on the death of an owner, mutation in the names of his heirs requires the Rajah's sanction. If the heirs be sons or very near relatives, mutation is sanctioned as a matter of course though not as a matter of right; if the claimant be fractious or have given offence, the land is transferred to some one else.

If the heirs be collaterals or distant relatives, a nazrana is taken before mutation is sanctioned; if there be several distant heirs disputing over priority of claim, the land is given to the one who offers the highest nazrana. The people's rights approach nearer to those of occupancy tenants than of proprietors. There is no record of rights but there is a record of dues, called a zaminband, in which is recorded each man's name with the amount of revenue due from him and the amount of land on account of which this revenue is due. There has been no regular settlement and there is no regular system of assessment. There is no collective responsibility for the revenue, the revenue assessed is not fixed for any specified period; it may be, and often is, altered when mutation in favour of a deceased owner's heirs is sanctioned.

The zaminband is the sole revenue record, it contains the names of all owners arranged by garhs, the amount of land estimated in lakhs and khárs, and the amount of revenue due. There is a separate zaminband for Tahsils Balh and Karsog and the Dehr ilaka; copies of the relevant entries are kept by each kárdar or pálsra who informs the mehr of the amount of revenue to be collected from the hamlets in his circle.

There are no occupancy tenants.

Land left without heirs becomes escheat to the Rajah who has it remeasured and reassessed and leases it to someone on payment of a nazrana.

The zaminband shows 4,339 revenue payers in Karsog, 2,323 in Balh and 871 in Dehr.

Assessment.

The assessment averages Rs. 13 per khar, it actually varie from Rs. 5 to Rs. 38 per khár; this is the consolidated cash

CHAP. III, C.

Land Revenue.

Assessment.

revenue which is collected from, roughly, two-thirds of the cultivated area. The revenue collected in kind is—

20 lakhs rice	Per khar.
2 Do. wheat	
1 lakh bais (grain)	
Re. 1 dál tar	
4 annas báchch	

and further:—

10 pattas (one bundle) of grain per plough.

The grain revenue is collected by the kárdar or pálsra and is by them forwarded to the tahsíl or to sadr as required. There is a large granary (kothi házra) at Buned. This grain is utilized for the feeding of begaris and for paying minor officials in kind.

Accepting the rough estimates previously given for the outturn and price of the principal crops, the following rough estimate may be given of the value of the four crops per khár:—

		Ropa.	Bohokhal.
		Rs.	Rs.
MAIZE ...	Balh	46	22
	Karsog	...	90
WHEAT ...	Balh	80	32
	Karsog	...	100
RICE ...	Balh	80	40
	Karsog	50	...
KODRA ...	Balh	...	35
	Karsog	...	77

So far as these figures go, they seem to show that the revenue assessed is a little less than one-third of the value of the gross produce, and this is the proportion intended.

The total land revenue for 1904 was Rs. 74,495 which does not seem excessive from a population of 54,676; very few of whom are tenants or labourers, inhabiting a fertile tract with generally a sufficient and evenly distributed rainfall.

The zaminband shows the area cultivated in Karsog to be 3,100 rupees, in Balh to be 2,081 khars and in Dehr to be 374 khars. Assuming the rupee to be equivalent to the khar, the total cultivated area is 5,555 khars (44,440 acres) distributed amongst 7,633 revenue payers, paying Rs. 74,495 land revenue annually.

CHAP. III, D.

Miscellaneous Revenue.

Section D.—Miscellaneous Revenue.

The miscellaneous revenue is about Rs. 36,000. The following is a brief summary of the various sources :—

Kár chompri is a tax on milch cattle in return for grazing; in Karsog each house pays one ser kachcha of ghi annually; in Balh four or five sers pakka of ghi is paid for every buffalo that calves. The annual income from this source is about Rs. 2,400.

On sheep and goats a grazing fee (*ginakeri*) is collected at the rate of Rs. 2 to Rs. 4 per hundred; the annual income is Rs. 2,900.

Muda loha is a tax on the use of imported iron at the rate of Re. 1 per furnace per year; the annual receipts are about Rs. 200.

Batánna is the compensation paid in order to escape rendering begar; it is levied at the rate of one to three rupees annually per khar of land owned and yields about Rs. 612.

Theka grát is a tax of 8 annas to Rs. 3 on the water-mills for grinding flour; it yields Rs. 310.

Palela is a tax of two to four sers of oil on each oil press; it yields Rs. 55.

Zagátkhana includes income from opium, octroi and a grazing fee of two annas on each pony, camel or mule accompanying travellers or traders into the State, it also includes the income from the Nalwára fair. The total income is Rs. 5,400.

Jinsál is the contract for skins mentioned in Chapter II. It brings in Rs. 2,350.

Chaka kain is the income from the lease of State quarries; it yields Rs. 450.

Charas. The contract for the sale of charas yields Rs. 662.

Manihari is the tax on shops for retail sale of miscellaneous goods ; it yields Rs. 300.

Bangchuhru is the tax on shops for sale of bracelets, etc.; it yields Rs. 40.

Similarly the shops selling tobacco pay from two annas to Re. 1 each, and yield Rs. 156. The halwai shops yield Rs. 70.

The abkari income derived from the contract for sale of spirits amounts to Rs. 2,275. Even the drummers are taxed Rs. 5 to Rs. 7 per year and collectively contribute Rs. 43 to the State income.

Belnas (sugarcane presses) pay a fee of Rs. 2 if they are made from wood obtained free from the State forests.

Bridegrooms from outside districts coming to Suket for brides have to pay Rs. 2 each (*panglot*), but the income from this source is small (Rs. 6 in 1894).

Other sources of miscellaneous revenue are ferry tolls (Rs. 1,100), Court fees and fines (Rs. 8,800), forests (Rs. 10,000) and irrigation fees, sagáhi (Rs. 64).

CHAP. III, E.

Local and Municipal Government

Section E.—Local and Municipal Government.

There is no Local and Municipal Government.

Section F.—Public Works.

There is no permanent Public Works staff; all State works are carried out by begáris who receive free food. The annual expenditure is above Rs. 3,000. There are the usual public buildings at Buned, the Rajah's palaces, a guest house, dispensary and post office, jail, tahsil, etc., but none are in any way notable. Nearly all have been erected in the reign of the present Rajah.

Section G.—Army.

The State maintains one daffadar and 10 sowars paid and mounted at State expense, and there are 15 more sowars who provide their own mounts and receive revenue free land. Besides the above there are one jemadar and 60 sepoys, including police.

Section H.—Police and Jails.

There are at present two Deputy Inspectors of Police, both at the sadr thana; it is intended to establish shortly a new thana at Karsog.

Crime is trifling, a few cases of burglary and theft occur, but they are not serious: offences relating to women are somewhat common.

There is a jail with accommodation for 50 prisoners; the average daily number of inmates is at present about 20. The annual expenditure is Rs. 1,064. There are no jail industries.

Section I.—Education.

There is one Urdu Primary School at Bhojpur, opened in 1893; and maintained at an annual cost of Rs. 453. New schools at Dehr and Karsog have been sanctioned, but have not yet been opened.

There is a private Shástri school at Naggar, and Hindi is taught by private persons in the villages, but the standard of education is very low and outside the bazaars few literate people are to be met with.

Section J.—Medical.

There is a dispensary at Buned, maintained at an annual cost of Rs. 2,368; it is in charge of a failed Hospital Assistant.

Government vaccinators regularly visit the State and the people freely submit to the operation.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

At Pángna in Tahsil Karsog is a fine well preserved fort, originally erected by Rajah Bir Sain who established his capital here; it is now used as the headquarters of the Pángna garh.

There are various smaller forts in picturesque situations which serve as the headquarters of the garhs; that at Dehr deserves separate mention.

There are temples in the usual style at the capital, and near Karsog is the temple of Mahunág which is visited by pilgrims and especially by persons who have been bitten by snakes. The cure consists simply in lying down inside.

R



Kahari
Bampat
Barwar
Baraka
Karnpoor
D
B.
Samlote
Wyra
Wyra
Goraora
Tikri
Halewalda
Dakrial

PUNJAB

STATES GAZETTEERS,

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